TWO HUNDRED QUERIES

Moderately propounded

Concerning the

DOCTRINE

Of the

REVOLUTION

OF

Humane Souls,

AND

Its Conformity to the Truths

OF

Christianity.

Francis Mercurius van Helmont.

LONDON,
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TO THE READER.

Courteous Reader,

ABout two years since, the two hundred Queries following were Translated into the English Tongue beyond the Seas, by a Lover and Searcher after hidden

Truth, and were brought over to be propoſed to the Learned and Pious of this Kingdom, of whom the Propoſer hath that eſteem which S. Paul *had of the Noble* Bereans, Acts 17. verſe 10, 11, 12. *and who being not inferiour to any of the* European *Nations, are capable to judge of ſuch matters. Therefore it is with all ſincerity referred to their judicious and ſerious ſcrutiny*

tiny and inquiry. And if ſo be this meets with a favourable acceptance, there are two Treatiſes yet remaining which very probably may then ſee the Light: the Firſt treating of, and elucidating the chiefeſt points here mentioned, but after another manner than is done in theſe Queries; The other is a Latine Tract, the Title whereof is, De Revolutionibus Ani-

marum Tractatus primus è Manuscripto haud ità pridem ex Oriente ad nos perlato, ex operibus Rabbi Titzchak Lorienſis Cabbaliſtarum Aquilæ, latinitate donatus.

Farewel.

CERTAIN

CERTAIN

QUERIES

Of great Moment propounded from the Holy Scriptures, both of the Old and New Teſtament, tending to the more ſatisfactory opening of both, to the underſtanding of all ſuch as do thirſt after the knowledge of God and his Word.

Query 1. THough I preſume not to a poſitive and full aſſurance of my own judgment with reſpect to the truth of every thing here propoſed by way of Query; much leſs to impoſe the ſame, as the infallible dictates of the holy Ghoſt, upon my Chriſtian Brethren; yet I

crave leave to expreſs the ſame, with the grounds of my perſwaſion, to the impartial Reader: leaving them to the free teſt, and impartial tryal of the holy Spirit, the holy Scriptures, and reaſon undepraved, or rectified rather; which three, as they can neither contradict each other, ſo they do ſweetly conſpire to one end, as having one and the ſame Divine Origine and ſource, in which, if theſe things ſhall be found (more than any Principles or any other Hypotheſis at this day received amongſt Chriſtians) to conduce unto the vindication of the Divine Juſtice, the clearing of the Divine Providence, and other the Divine Attributes of God, and finally to the ſatisfactory opening of many portions of Sacred Writ; which have hitherto ſeemed, as it were, altogether ſhut up from the underſtandings of moſt men, learned as well as unlearned; by which the Faith, Patience, and comfort of thoſe that have any part or portion in a ſight, or ſence of, in an hunger and thirſt after theſe things, may be greatly ſtrengthned; will it not be wiſdom, yea

yea and juſtice too, that, laying aſide all prejudice againſt the ſeeming novelty of them, they be allowed a moſt fair, full and free Hearing, Tryal, and Examination by all that are ingenuous, and dare be ſo bold and free as for themſelves to *try all things, and to hold faſt what they ſhall* upon due inqueſt, find to be *good*? 1 Theſ. 5. 21.

Qu. 2. Seeing the holy Scripture ſaith, that *with God there is no reſpect of perſons*: and that *all the ways of the Lord are equal*: And ſeeing that the long ſuffering of God is in Scripture as clearly held forth to thoſe that lived ſince, as to thoſe that lived before the flood, that they might have time to repent and to be ſaved: (here ſee *Epheſ.* 6. 9. *Col.* 3. 25. *Pſal.* 145. 17. 2 *Pet.* 3. 9. 15.) How is it that the Lord gave unto mankind ſo long time to live and repent in before the flood; and hath ſo exceedingly ſhortned the life of man ſince? is it not from hence probable, that he has ſupplied this ſome other way, little thought of by moſt of the ſons of men?

Qu. 3. And particularly in regard we ſee many daily cut off in their ſins, very wicked, and ungodly, at twenty years, and under, how are thoſe words of the Apoſtle *Paul Rom.* 9. 22. to be underſtood, *viz.* that *God hath indured with much long-ſuffering the veſſel of wrath fitted for deſtruction?* can this be properly ſaid of ſuch Veſſels of wrath, as he cutteth off in their wickedneſs at eight, ten, twelve, or twenty years? or is ten or twenty years a time of much long-ſuffering with the Lord, *with whom a day is as a thouſand years*? Pſal. 9. 4. 2 Pet. 3. 8.

Qu. 4. And conſequently, whether it be not probable, that the day of Gods long-ſuffering towards every man, of which *Peter* ſpeaks, 2 *Pet.* 3. 8, 9. is a thouſand years? and if ſo, how hath every Veſſel of wrath a thouſand years to repent in? ſeeing that we ſee many (as has been ſaid) dye in their ſins at ten, or twenty years old, and leſs? and that the Scripture plainly teacheth, that *in the grave there is no repentance*: or how

Eccleſ. 9. 10.
Iſa. 38. 18.
Pſal. 6. 5.
88. 11.

how shall we understand those words of the Apostle *Peter*: *Beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, (as some count slackness) but is long suffering to usward, not willing that any should perish, but that all should come to repentance?* 2 Pet. 3. 9.

Qu. 5. Seeing, *Psal.* 90. 3. 4. it is said, *thou turnest man to destruction, and sayest, Return ye children of men; for a thousand years in thy sight are but as yesterday, when it is past, and as a watch in the night.* How are a thousand years here said to be in one sence as a day, and in another sence as a watch of the night?

Qu. 6. Seeing the Holy Scripture doth abundantly hold forth that God giveth a day of visitation (as *Luke* 19. 44. and 1 *Pet.* 2. 12) unto all the wicked, that they may repent, how long is that day? is it to some longer, and to others shorter? or is it not most probable, seeing God is no *respecter of persons, and that all his ways* Act. 10. 34. Ezek 18. 25, 29.

are ways of equity, that it is of an equal length to every man? and consequently that his Spirit did not ſtrive with ſome before the flood, ſeveral hundred years, and with many in theſe days not the tenth part of an hundred years, as the common opinion is?

Qu. 7. Had thoſe children who mocked the Prophet *Eliſha*, and (being curſed by him) were ſlain in their wickedneſs by the Bears, as in 2 *Kings* 2. 23. of which, ſome of them were very young: had they (I ſay) never any other time given them to repent in? if not, how can it properly be ſaid, That God did bear with them with much long-ſuffering?

Qu. 8. Seeing Chriſt ſaid in *John* 9. 12. 35. *There are twelve hours in the day*: and warned the people to
Joh. 12. 13. whom he ſpake, ſaying, *yet a little while, and ye have the light*, &c. doth he not thereby intimate, that thoſe men had had a long day, which was now expiring, and with many of them, perhaps, the very laſt hour?

Now

Now what day is this? and what are the twelve hours thereof? is it (think you) the natural day? and natural hours? or is it not much rather to be underſtood of twelve diſtinct intervals of life, which every man receives upon this earth, by the appointment of God, in much long-ſuffering, cauſing them to be twelve ſeveral times born into the World?

Qu. 9. How are thoſe words to be underſtood, 1 John 2. 18. *little children, it is the laſt time*, or (as in the Greek) *the laſt hour?* does not this *laſt hour* relate to the whole twelve hours of the *day*, from the beginning of this World, which beginning was (as it were) the morning, or firſt hour of this day?

Qu. 10. Why was that very time, when Chriſt came and ſuffered in the fleſh, called *the fulneſs of time*, (as *Gal.* 4. 4.) *and the end of the World*, or *the ages*, (as *Hebrews* 9. 26.) and *the laſt days*, according to divers Prophecies in Scripture, ſeeing the World was to continue two thouſand, yea, three thouſand years after?

Qu. 11. Why doth S. *Paul* ſay Rom. 13. 12. *The night is ſpent, the day is approached* (as it is in the Greek); of what night, and of what day does he mean? was not all that time betwixt *Adam*'s fall, and Chriſt's Reſurrection, that night compared with that great light which ſhined in the World after the reſurrection of Chriſt? and did not *Paul* call the times before it, *the times of ignorance*, (Acts 17. 30.) *in which God winked?* and the times after his Reſurrection, as the time in which *God willed all men to repent every where*, and that upon this very account?

Mat. 5. 2. Luk. 2. 38.

Qu. 12. Seeing in Scripture the Night is ſaid to be *four watches*, and that a *thouſand years are as one watch of the night*, (Pſal. 90. 4.) does not this myſtical night contain four thouſand years, or thereabouts? and does not this exactly anſwer to the moſt true and accurate Scripture-chronology, according to which our Saviour Chriſt did ſuffer, riſe again, and give the holy Ghoſt, about the middle of the year of the World,

Mat. 15. 25. Luke 12. 38.

World, three thouſand nine hundred ninety ſix, wanting only three years and an half of the full time of four thouſand years?

Qu. 13. If all that dyed in their ſins from the beginning of the World, to the death of our Saviour Jeſus Chriſt, did immediately after death, ſuffer, and continue under the ſame puniſhment, as thoſe that lived after, and rejected the mercy and Grace offered through Jeſus Chriſt; How could the Apoſtle ſay, That God winked *at* them all *that time of Ignorance*? Did not that Expreſſion evidently intimate a ſort of Forbearance, Compaſſion, and Lenity on God's part, which now was to have an end: as the following Words of the Apoſtle do as clearly ſhew, in *Acts* 17. 30. ſaying, *But now he commandeth all Men every where to repent*? Is it not moſt probable from hence, that thoſe very Men then living, whom the Apoſtle ſo warned, had lived before in thoſe times of Ignorance, ſleeping as in the Night?

Qu. 14.

Qu. 14. Although God did call the World before that time to Repentance, both before and under the Law and the Prophets, *viſiting their Iniquities upon them*, and that ſeverely, both in and after this Life: Yet doth not the Scripture hold forth another opportunity of Repentance, thorough Chriſt, even to all thoſe, who had neglected former opportunities, as is intimated in theſe following Queries?

Qu. 15. Or elſe how is it ſaid, That God at laſt ſent his Son unto thoſe evil Husbandmen, who had from time to time rejected, beaten, and killed his Servants the Prophets; if Chriſt his Son and Heir was not ſent to the ſame Men, who had lived in the days of the Prophets, and ſlain them, as, *Matth.* 21. 35, 36, 37?

Qu. 16. Is not this moſt evidently aſſerted by Chriſt himſelf in *Matth.* 23. 35. where he tells the *Jews*, then living, that they *ſlew* Zacharias *the Son of* Barachias, *between the*

2 Chron. 24. 21.

Porch

Porch and the Altar: Which yet all Men, skilled in the Chronology of the Holy Scripture, do know was done many hundred Years before that time. Now how could he say to them [*whom ye slew*], if they had not slain him, except they had formerly lived in the days of *Zacharias?* And does not *Paul* in 1 *Thess.* 2. 15. assert concerning the *Jews* of that day, that killed the Lord Jesus, that they were they who killed the Prophets formerly, as they now persecuted the Christians?

Qu. 17. Again, seeing Christ said, That upon those very *Jews* who did put him to death, *should come all the righteous blood shed upon the Earth, from the blood of Righteous* Abel, *to the blood of* Zacharias: Seeing *First*, That God no where testifies in Scripture, That *he visits the sins of the Fathers upon their Children, beyond the third and fourth Generation, even of them, who* continue to *hate him*, even during the severity of the Law it self. And *Secondly*, That under the Gospel, this severity was to be removed, as

Ezekiel

Ezekiel propheſied, ſaying, *Ezek.* 18. 2, 3, 4. *Ye ſhall not any more uſe this Proverb in* Iſrael: *The Fathers have eaten ſowre Grapes, and the Childrens Teeth are ſet on edge. The Soul that ſinneth, it ſhall dye: And the Son ſhall not bear the Iniquities of the Father.* Is it not more agreeable to the Scripture truth, and to the equalneſs of the ways of the Lord, to ſay, as Chriſt expreſly told them *Matth.* 21. 23. and the Apoſtle affirms 1 *Theſſ.* 2. 2. That thoſe very Men had themſelves ſhed the blood of the Righteous in the Ages paſt; than to ſay, according to the common opinion, That all the guilt of that innocent blood, ſhed for nigh forty Generations, or Four thouſand Years, was, by the Righteous God of Heaven and Earth, laid upon, and imputed unto them, meerly and only, becauſe they were found in the footſteps of their Fathers? And how does this opinion that makes the Sons not only to bear the Iniquity of their Fathers, under the Goſpel, but alſo to bear it ten times longer, than ever it was threatned under the Law it ſelf: How (I ſay) doth this opinion in the leaſt

ſeem

ſeem to agree with that Prophecy of *Ezekiel* above cited?

Qu. 18. How ſays Chriſt, *The Father judgeth no Man, but hath committed all Judgment to the Son*, John 5. 22? Did not the Father then under the Law judge Men? Or is it not ſo ſaid comparatively, *viz.* becauſe the Judgment of the Father, for the Tranſgreſſions in thoſe times of Ignorance, compared with that more ſevere Judgment, with which the Son ſhould judge them, *viz.* the ſame Perſons now living again (ſee *Hebr.* 10. 29.) for their having rejected the offer of God's Grace and Mercy, through the death of his Son in the Goſpel diſpenſation, is (as it were) now no judgment (becauſe removeable now, through Faith in the Blood of his Son) compared to that, wherewith the wilful Rejecters of that offer of Mercy and Salvation, through Faith in his Blood, ſhould be judged, becauſe that ſhould abide for ever? And that *for* that *Tranſgreſſion, there remained no more Sacrifice*, Hebr. 10. 26, 27?

Qu. 19.

Qu. 19. And do not these Words of Christ hold this clearly forth, *viz.* where he saith, *Mat.* 12. 31. *All manner of Sin, and Blasphemy against the Son of Man, shall be forgiven unto Men; but he that blasphemeth against the Holy Ghost, it shall not be forgiven him, neither in this World, nor in the World to come.* Do not these words clearly hold forth, that till after the Resurrection of Christ, and the more plenary pouring forth of the Holy Ghost upon all the World (*John* 16. 8.) that they might be saved, none had so blasphemed against the Holy Ghost, that they could not be pardoned in that World, there called, *the World to come*; and consequently, that the Sins of all Mankind from the beginning of the World, till that Dispensation of the Grace and Mercy of God in Christ, and the so giving of his Spirit (even the Sins of *Cain* and *Esau*, and of all that died in their Sins, before the Death of Christ, as an Offering for the Sins of the whole World, were now pardonable in this dispensation, if they did but now at last receive the tender of God's

God's Grace and Mercy, preached and confirmed by the Death of Chriſt, and applyed unto them by the Holy Ghoſt?

Qu. 20. Doth not Chriſt's Prayer upon the Croſs, for his Enemies, for his Perſecutors, for the very Prieſts, Scribes and Phariſees, (as in *Luke* 23. 34.) clearly evince this, That though they blaſphemed againſt him, and out of great envy and malice falſly accuſed him; yet all they did againſt him was pardonable, for which cauſe he alſo ſaid, *Father forgive them, for they know not what they do?*

Qu. 21. Was it not for this cauſe that *Paul* ſaid in 2 *Cor.* 5. 19. *God was in Chriſt reconciling the World unto himſelf*, not imputing Treſpaſſes unto them? And was not Chriſt made a Propitiation for the Remiſſion of Sins that were paſt, thorough the forbearance of God, *Rom.* 2. 25? And was it not by means of the death of Chriſt, that there was a Redemption of the Tranſgreſſions under the firſt Teſtament to all that believed? *Heb.* 9. 15. Now what were theſe

theſe Sins, and Tranſgreſſions, but the Sins of all Mankind from the beginning, and conſequently the very Sins in which many thouſands dyed, and which lay ſtill upon them, until they were now taken off, thorough Faith in Chriſt, from as many as believed?

Qu. 22. Did not Chriſt dye for all Men, and conſequently for *Cain*, *Eſau*, and *Judas*? Were not then all their Sins pardonable, being really paſt before Chriſt ſuffered, and ſo Tranſgreſſions under the firſt Covenant, according to *Rom.* 3. 25. and *Hebr.* 9. 15. above mentioned?

Qu. 23. Though the Death of Chriſt was beyond all doubt of force unto the Remiſſion of the Sins of all thoſe, to whom it was by God revealed or preached, and by them believed, even from the beginning of the World: Yet how could it be of that force to thoſe who (never having had it revealed to them) could not believe therein; as it ſeems not to have been to the generality of Mankind, until after Chriſt had ſuffered,

fered, and was riſen again from the Dead? nor to a great part to this very day.

Qu. 24. Wherefore ſeeing the Apoſtle ſaith, *Hebr.* 9. 17, 18. *That a Teſtament is of no ſtrength at all, whilſt the Teſtator yet liveth, whereupon neither the firſt Teſtament was dedicated without blood*: Is it not clear that the Death of Chriſt was of greateſt force to Mankind in general, after he did really ſuffer Death on the Croſs? Which yet doth no way diminiſh the force thereof, with reſpect to thoſe that dyed in the Faith, in his blood, and had by Faith Remiſſion of Sins, in his Name applyed unto them. Elſe how could *David* have ſaid; *Praiſe the Lord, O my Soul, and all that is within me bleſs his Holy Name; who forgiveth all thine Iniquities, and healeth all thy Diſeaſes*? And ſeeing their *Faith* was unto them *the evidence of things not ſeen*, no leſs than ours is now unto us: Is it not one and the ſame Faith, by which Believers were ſaved before the Death of Chriſt, with that, by which they are now ſaved, ſince his Death, and

Pſal. 103. 2, 3.

Hebr. 11. 1.

ſhall be ſaved unto the Worlds end?

Qu. 25. Why do the Holy Scriptures ſo eminently diſtinguiſh betwixt the former Ages of the World, preceding the Death of Chriſt in the Fleſh, and the latter Ages of the World ſince his Death; repreſenting theſe as the only times of the ſo ſuperabundant Grace of God, generally diſpenſed unto all Mankind, for their Eternal Salvation, but thereby to magnifie above all Diſpenſations, the Diſpenſation of the Grace of God purchaſed by his Death? as thoſe Scriptures compared, do not darkly hold forth: Where *John* (1.17.)ſaith, *The Law came by* Moſes, *but Grace and Truth by Jeſus Chriſt*; and *Paul*, Rom. 8. 3. that *What the Law could not do, in that it was weak through the Fleſh: God ſending his own Son in the likeneſs of ſinful Fleſh, for Sin, condemned ſin in the Fleſh, that the Righteouſneſs of the Law might be fulfilled in us*: Whereas, with reſpect to the Times before Chriſt's Death, he ſaith, *Acts* 14. 16, 17. *That God then ſuffered all Nations to walk in their own ways,*

ways, though he left not himself (then altogether) *without a Witness.* Again with respect to the Times succeeding his Death, he saith elsewhere, 2 *Cor.* 6. 2. *Now is the day of Salvation, now is the acceptable time.* Thus also we read, that the Prophets propheſied of those days, as in which, *The Spirit should be poured forth upon all flesh*; as in *Joel* 2. 28. *and a new Covenant be made with the House of Israel and Judah*, Jer. 34. 31. And *David* in *Psal.* 68. 18. saith, *That when Christ ascended up on high, he led Captivity Captive, and received Gifts for Men, even for the rebellions, that God might dwell among them.* All which and many more Scriptures which might be cited, do they not prove, that the Gospel was not so universally preached to all Nations; that the Holy Ghost was not so universally poured forth upon all Flesh; that the Grace of God that bringeth Salvation, had not so appeared unto all Men to give the knowledge of so great Salvation, and Happiness, before the Death of Christ upon the Cross, as was revealed after, when he had actually so suffered? And was it not after his

Reſurrection, that (as in *Matth.* 25. 15.) he gave the Talents to his Servants? A Talent denoting a great Treaſure, and conſequently a more abundant Diſpenſation of Grace to Mankind, than was given before the Reſurrection of Chriſt, which he ſignified by the Parable of a certain Lord taking a Journey, and calling his Servants, *&c.* Matth. 25. 14, 15, 16. *&c.*

Qu. 26. And though we deny not, but do aſſert, that there was a Diſpenſation of Grace, and that through Chriſt alſo, who was the Mediator even under the firſt Covenant, unto the Gentiles, ſo that they, though they had not the outward Law, were not therefore utterly deſtitute of God's Grace; yet did not Mankind in general, both *Jews* and *Gentiles*, through unfaithfulneſs, loſe that firſt Grace? And was not this ſignified in the Parable of the Prodigal, who got his Patrimony of his Father, and went and ſpent it in Riotous Living, in order to whoſe final Recovery, he was to receive a new Viſitation of Grace, and the fatted Calf to be kil-

killed for him, and to put on him the firſt Robe, by which is ſignified the Death of Chriſt, as preached unto Men, through which, that new Viſitation of Grace doth come upon all thoſe, who by unfaithfulneſs had loſt the firſt Grace. Whence we are all ſaid in *Joh.* 1. 16. to *have received of his Grace, and Grace for Grace*, that is, a new Diſpenſation of Grace to ſupply the Grace formerly received, and through unfaithfulneſs loſt?

Qu. 27. What was the Fig-tree, *Luke* 13. 6. that remaining unfruitful three Years, was yet ſpared, which when in the fourth Year the Lord of the Vineyard was about to cut down, the Gardiner interceded for it, promiſing to dung it; and if it did not then bring forth Fruit, it was to be cut down, and caſt into the fire to be burnt? What were thoſe three Years? Who was this Gardiner or Husbandman? Does not this Fig-tree betoken the Souls of moſt part of Mankind, amongſt both *Jews* and *Gentiles*, that had at divers times lived in the World, during the firſt Three thouſand Years, before the

Death of Chriſt, and had in that time not brought forth fruit acceptable unto God (a Remnant only excepted, both among *Jews* and *Gentiles*, who did bear ſome fruit acceptable unto God) who now living again in the World, in this fourth Year (that is, in the fourth *thouſand* of years) in which Chriſt, the true Spiritual Gardiner appeared, *viz.* towards the latter end thereof interceding for us, and laying his Body in the Earth, poured forth his Soul unto Death for us, to obtain the Grace of the Holy Ghoſt, that we might be fruitful? Was there then not ſome meaſure of Grace diſpenſed in thoſe three years, that is, in the firſt three thouſands of Years, from whence the Lord of the Vineyard might juſtly, as he did, expect Fruits; ſeeing it's ſaid, *He came and ſought Fruit thereon*; though when the Fig-tree remained unfruitful, it was requiſite, that Chriſt ſhould come, and give more Grace?

Qu. 28. Was not this very ſame thing ſignified in the Old Teſtament, in *Levit.* 19. 23. by the Trees, which were for the firſt three years, after they

they were planted, as uncircumciſed, which afterwards, when they had been in the fourth year circumciſed, they might in the fifth year lawfully eat of their Fruit? Do not theſe three years of Uncircumciſion ſignify the three thouſand years, in which all Mankind, in general, lived, as in an uncircumciſed and unholy State, excepting ſome few, as aboveſaid, who did in that time bring forth Fruit acceptable unto God? And the fourth Year, does it not hold forth the fourth *Millennium*, or fourth *thouſand* of Years from the Creation, when Chriſt came, and circumciſed thoſe that believed in him, with the Circumciſion made without hands? And were not theſe Men and Women, thoſe very individual Ones that had lived in the former Ages, for the moſt part, in an uncircumciſed and Unholy State?

Qu. 29. Seeing *Paul* ſaith in *Rom.* 5. 10. That *God did reconcile us unto himſelf by the Death of his Son on the Croſs, even when we were Enemies.* And that *Chriſt bore our ſins in his Body on the Croſs*; Is it not hence moſt 1 Pet. 2. 24.

manifeſt, that we muſt all have formerly lived in the World, even before the death of Chriſt? (as ſhall be made appear hereafter) for if we never had any being till now, how could we at that time be enemies? And how could Chriſt bear our ſins in his own body on the Croſs, if we had then had no ſins for him to bear? And how could we have ſins, if we never had being till now, according to the common Opinion? Let this be well conſidered.

Qu. 30. How is Chriſt ſaid to have judged (as in *Joh.* 16. 11. *John.* 12. 31. *Coloſ.* 2. 15. *Epheſ.* 4. 8. *Iſa.* 45. 2.) the Prince of this World, and caſt him out: to have ſpoiled Principalities and Powers, triumphing openly over them upon the Croſs: to have led captivity captive: to have broken the gates of Braſs, and bars of Iron: and by the blood of the everlaſting Covenant to have taken the Priſoners out of the Pit, wherein was no water, as in *Zech.* 9. 11. if by his death he had not made ſuch a conqueſt over Satan, as that he broke open his Priſon, and ſet open

open the doors unto all that had been his Captives from the beginning of the World, and that died in that ſtate; that ſo all mankind that had before his death lived and dyed in their ſins, might now receive by his death a fair opportunity of being redeemed, or delivered from Satans power, and of becoming the ſervants and children of God, thorough faith in Chriſt Jeſus? and was it not upon this account, that the Scripture ſaith in *Iſaiah* 16.1,2. That Chriſt was anointed to proclaim liberty to the Captives, and the opening of the Priſon doors to them that are bound, that is, to all that had from the beginning lived in the World? And is it not a leſſening of the virtue and extent of Chriſts death, to limit it to the men of that and ſucceeding generations only, thereby wholly ſecluding thoſe of all preceeding generations, as if Chriſt had not dyed for them; when the Scripture plainly ſaith, *He taſted death for every man*? Heb. 2. 9.

Qu. 31. How are theſe words of the Apoſtle *Paul*, 1 *Pet.* 2. 10. to be underſtood.

underſtood. *You which in times paſt were not a people, and had not obtained mercy, but now are the people of God,* &c. and thoſe of the Apoſtle *Paul*, *Romans* 11. 30. *For as ye in times paſt have not believed God, yet have now obtained mercy thorough their unbelief: even ſo have theſe alſo now not believed,* &c. and in *Epheſ.* 2.2. 3.11. What are thoſe times paſt here mentioned? are they only the few years, which they had lived then in the World, according to the common opinion, before their converſion? or do they not rather ſignifie the whole time of ignorance, and unbelief wherein they formerly, or in times, (that is, Ages) paſt, had lived, and that for divers hundred of years in divers Ages of the World by paſt: when the *Gentiles* in the time of the Law and the Prophets were not accounted the people of God: but now under the Goſpel diſpenſation are made the people of God, and fellow-heirs and partakers of the ſame precious promiſes with the believing *Jews*? And for any to underſtand this only of the *Gentiles* then living, and of them that ſhould ſucceed,

ſucceed, ſecluding from the promiſes all the generations of the *Gentiles* preceding Chriſts death; doth not that eclipſe the glory, and extenuate the greatneſs of that myſtery mentioned by the Apoſtle *Paul*, *Epheſ.* 3. 6. That the *Gentiles* ſhould be *fellow heirs, and of the ſame body, and partakers of his promiſe in Chriſt by the Goſpel.* To ſay that God denyed this Grace to all the *Gentiles*, in all Generations before Chriſt, and that they ſhould never be born into the World again, to hear this glad tidings of this promiſe in Chriſt by the Goſpel: is not this to limit the grace of God, and to render it particular, which is Univerſal; and God himſelf Partial, with whom *there is no reſpect of perſons?* For that this Grace ſhewn to mankind, after the death of Chriſt, was not made known in former Ages to the Sons of men univerſally, as it was then revealed unto the Holy Prophets and Apoſtles by the Spirit; *Paul* ſaith very expreſly, *Epheſ.* 3. 5. For though it was revealed in former Ages to the Prophets and people of *Iſrael*, and to

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ſome of the *Gentiles*; yet it was not ſo made known to all men: but it was the work of the Apoſtles ſince the death of Chriſt to make all men ſee, what is the fellowſhip of the myſtery, which from the beginning of the World hath been hid in God?

Qu. 32. How are theſe words of the Apoſtle *Peter* to be underſtood, 1 Pet. 3. 18, 19, 20. *For Chriſt alſo hath once ſuffered, the juſt for the unjuſt, that he might bring us to God; being put to death in the fleſh, but quickned by the ſpirit, by which alſo he went, and preached to the ſpirits in priſon, which ſometime were diſobedient, when once the long-ſuffering of God waited in the days of Noah,* &c. Do theſe words afford any ground for that Opinion, that Chriſts Soul immediately after death deſcended to the Spirits in Priſon detained in ſome place, out of the Body, and preached to them, that they might repent and believe? or is not this their conceit contradictory to other places of Scripture that plainly teſtifie that there is no repentance in the grave? as, *Eccleſiaſt*, 9. 10. *Pſal.* 6. 5. 88. 10,

10,11. Beſides, the Angels preached peace on earth, but not in the grave, or in any other middle place; to which thoſe that dye in their ſins go. *John* alſo teſtified of *three that bare teſtimony in Heaven*, and *three on Earth*; but we find no record of the Grace or love of God being held forth to the dead, while out of the earthly Body, in any third place, which is neither Heaven nor Earth. *Abraham* told the rich Man, after he was dead, in *Luke* 16. 26. *that there was a gulph betwixt the place of torment*, where he was, and the place of joy, where *Lazarus* was ſo that none could paſs from the one to the other. Hence the Ladder in *Jacob's* viſion which ſignified Chriſt, by whom men aſcend unto God, the top thereof reached unto Heaven, and the foot thereof only to the earth, and not to any third place, where the Souls of the unpurged were detained. All which places with many more, do they not give check unto that Opinion of Chriſts preaching to diſobedient Souls out of this earthly Body? Does not that common Opinion

1 John 5. 7, 8.

Gen. 28. 12

Opinion alſo as litte ſatisfie, *viz.* that Chriſts preaching to the Souls in Priſon, was only by the Miniſtry of *Noah* in the days of their life upon Earth then: For are not the Apoſtle's Records very expreſs, that the time of Chriſt's Preaching to them was after his Death and Crucifixion; which ſome obſerving, have endeavoured to expound thoſe words, *viz. Which were diſobedient in the days of Noah*; not of thoſe very Souls that lived in *Noah*'s days, but of ſuch of the ſame Generation as are ſo like unto them for their Diſobedience, that they are ſaid to be thoſe Diſobedient Ones. But is not this ſtill a ſenſe too forced, and too ſtrained? What other ſenſe then remains there of theſe words, but that plain, natural, and genuine ſenſe, which without any force, ſtrain, or addition naturally flows from the Words themſelves, *viz.* That Chriſt did really preach unto thoſe very Spirits, or Souls of Men, which lived in the days of *Noah*, and were for their Diſobedience drowned in the Flood; who at the time of Chriſt's quickning, that is, his Reſurrection by the Spirit,

Spirit, after he was put to Death in the Fleſh, did again live upon the Earth in Earthly Bodies, being ſtill detained Captive, or in Priſon, under the ſame power of *Satan*, by which they were formerly held Captive in the days of *Noah*, until Chriſt (after his Reſurrection) did by that Spirit, which raiſed him from the Dead, ſo Preach unto them in their Hearts immediately, and by the Miniſtry of the Apoſtles mediately?

Qu. 33. What Dead were thoſe mentioned 1 *Pet.* 4. 6. to whom the Goſpel was Preached? Were they only the Spiritually dead, or rather, were they not ſuch, as had been both Spiritually and Naturally dead? that had lived formerly in the World, and were now again living in the Apoſtles time, to whom they Preached, that they might be judged as Men in the Fleſh, but alive as to God in the Spirit?

Qu. 34. What Dead were thoſe mentioned by Chriſt, *John* 5. 25. that ſhould hear the Voice of the Son of God, and live; compared with *v.* 28, 29? Were they not ſuch as had Naturally,

turally, as well as Spiritually been dead in Former Ages, many of whom were at that time living again upon Earth; and others ſhortly after ſo to live upon Earth again, to hear the Voice of Chriſt, that they might obtain the Salvation of their Souls?

Qu. 35. Seeing Chriſt immediately after the Parable of the Rich Glutton, *Luke* 16. 19. ſaith to his Diſciples in *Luke* 17. 6. *If ye had Faith as a Grain of Muſtard-ſeed, ye might ſay to this Sycamine-tree, Be thou plucked up by the Roots, and be thou planted in the Sea, and it ſhould obey you.* Can this be poſſibly underſtood literally of a Natural Tree, and the Natural Sea? Do any Sycamine trees grow in the Sea? Is it not then worth the while to inquire what this Sycamine tree ſhould be? And what this Sea, in which it might be (by the Faith of the Apoſtles) planted in? Does not this Sycamine tree ſignifie the Souls of Men, planted in a dry barren ground, where is no water, ſuch as was the Soul of this Rich Man? And is not Chriſt the true Sea, and Ocean of Living Waters, in whom alone

alone are all the Springs thereof, ſpringing up unto Eternal Life? And therefore did not Chriſt thereby hold forth unto them, that the Soul of that Rich Man might at that time be living again in the World (though ſtill but as a dry Tree) and be capable through their Faith, of being tranſplanted into himſelf, the true Sea and Ocean of Life?

Qu. 36. Seeing that all the wicked and ungodly ſhall at the day of Judgment be puniſhed for their Unbelief, and diſobeying of the Goſpel, muſt not all that died before Chriſt was offered up, live once (at leaſt) again in the Body, after the Death of Chriſt, that the Goſpel may be preached unto them, and they thereby have an opportunity of believing in him, as offered up, for their and our Offences, and riſen again for their and our Juſtification?

Qu. 37. Seeing Chriſt ſaid, That this Goſpel of the Kingdom, ſhould, before the end, be preached to all the World for a Witneſs againſt them: Is it not evident that all the

World, that is, every Man, that ever was born into the World, from the first to the last, must have that very Gospel of the Kingdom, in which mention is made of the Womans pouring Ointment on his Body, preached unto them, as well outwardly as inwardly, before it can be made a Witness against them? Compare *Matth.* 24. 14. with *Matth.* 26. 13.

Qu. 38. Why is it said, That *God shall judge the World both Quick and Dead, by the Man Christ Jesus; even by that Jesus of Nazareth that was born of the Virgin-Mary, that was Crucified, Dead and Buried, and Rose again, and that he shall condemn them that perish, unto that place of Torment,* if not because they did not believe in him? And how could they so believe, if he, and the Mystery of his Death and Resurrection were never revealed to them, that shall be so condemned, and consequently to all Men?

John 16. 8, 9. *Qu.* 39. How did Christ say, *The Comforter, the Spirit of truth shall convince the World of Sin, because they believe not in me,* if it were not because of

of unbelief, or not believing in Christ, or not receiving the Doctrine of his Death and Resurrection by a living Faith, through the mighty Illumination and Operation of his Spirit, was the main and great Sin of the World, which caused all other Sins to be charged upon them: whereas to such as do so believe, their Sins are thoroughly pardoned through Christ? And is it not on this account that our Justification, and Salvation, is so much attributed unto Faith in the Scripture?

Qu. 40. What is Faith in Christ Jesus, is it a believing in him only as he is a Spirit, Light or Life in our Heart? Or only as he did outwardly *come in the Flesh*, and *dyed for our sins*, and *rose again for our justification*? Rom. 4. 25. Or is it not rather, a believing in him and a receiving of him in both Respects, not dividing Christ, but receiving him wholly, both as he came outwardly, with all the Blessings and Benefits accruing thereby, and as he came, and daily cometh inwardly as a Light, Life, and quickning Spirit into our Hearts?

Qu. 41. Seeing the Scripture expreſly ſaith, That God hath ſet forth the Lord Jeſus *to be a propitiation thorough Faith in his blood*, Rom. 3. 25. are we not as well to believe in the Blood of Chriſt as in his Light? And as well in his Light, as in his Blood, as Chriſt hath expreſly taught? And this Blood, is it not that very blood which was ſhed upon the Croſs? And can any ever obtain Eternal Salvation, but by Faith in that blood? And can any have Faith in it, to whom it was never revealed, nor preached?

Qu. 42. Doth not the Scripture ſeem to make it abſolutely neceſſary to the Salvation of all Men, to confeſs with their Mouths, and believe with their hearts that God hath raiſed him from the dead, *Rom.* 10. 9? And did not the Apoſtles preach this, as a great and main Article of Faith, That *Chriſt died for the ſins of the World*, and That Remiſſion of their Sins was by his blood as they came to believe in him, that gave it for them?

Qu. 43. Is not this Hypotheſis (by which the Souls of the Upright among

among the *Gentiles*, that lived up to the meaſure of Light and Grace diſpenſed to them by God, are made to reſt after Death in reward of their faithfulneſs) more ſafe than that which damns them all eternally for want of Faith in the Blood of Chriſt, which was never revealed to them: And on the other hand (by which they are made to live again under the Diſpenſation of the Goſpel, in order to their Eternal Salvation) much more conſonant to Scripture, than that Doctrine, which aſſerts their Eternal Salvation, without any expreſs Belief in Chriſt, as coming and ſuffering in the fleſh for our ſins; which the Scripture lays ſo great ſtreſs on? And is not this the ſafe middle way betwixt both, in which the Principle of Univerſal Redemption, Love, and Grace is moſt firmly eſtabliſhed upon Scripture Foundation without all fear, or ſuſpicion of introducing *Paganiſm*, on the one hand, or making God a hard Maſter, or Reſpecter of Perſons on the other hand?

Qu. 44. Was it any way needful that all thoſe ſhould live again in the

World, who believed in Chriſt to come, and had in ſome meaſure, the Myſtery of his Death and Reſurrection opened unto them? or rather, are not all ſuch faithful Souls to reſt with the Lord, out of the Body, until the appointed time of God, for their ariſing and liviug again at the end of days, every one in his order? Save only ſome few, who, for ſome extraordinary Service, and Bleſſing to Mankind, are ſent again into the World, to live therein for a Seaſon before that time?

Qu. 45. Seeing that Chriſt did expreſly ſay of *John* the *Baptiſt*. *Mat.* 11. 14. that he was *Elias*, and that it was expreſly foretold by the Prophet *Malachy* 4. 5. that *Elias* ſhould come, and be the Meſſenger that ſhould prepare the way of the Lord; Is it not more ſafe to believe that *John* the *Baptiſt* was indeed *Elias*, than to go from the plain words of the Scripture, to another Senſe and Interpretation of Man's Invention, which no Man dares ſay, that he hath received from the Lord? And except that could in Truth be ſaid, that the Myſtical or figura-

figurative ſenſe of any place is given us by the ſame Spirit, by which the Scripture it ſelf was given (which few in this Age pretend to) is it not more ſafe to adhere to the plain words of Scripture, than to deſtroy the Literal ſenſe, and introduce only a ſelf-fancied myſtical one inſtead thereof?

Qu. 46. Beſides, why did Chriſt ſay of *John* the *Baptiſt*, That there was none born of a Woman greater than he? Was it not becauſe he was indeed *Elias*; than whom (all Circumſtances conſidered) there was none greater born of a Woman? Matth. 11. 11.

Qu. 47. When *John* ſaid, He was not *Elias*, was it becauſe he really was not ſo, though Chriſt had ſaid he was? Or was it becauſe though he was ſo, yet he knew it not? Or, was it not, becauſe he knew he he was yet to come a third time, according to the words of Chriſt, *Mat.* 17. 11. and that the *Jews* put their queſtion concerning that third coming of *Elias*, or *Elijah* (which Name ſignifies the Lord God) in which he ſhould according to the import of John 1. 21.

that Name, work great Miracles for the bringing the *Jews* and People of *Israel* to believe in Christ, which in that present Administration he was not to do, and unto which his present Name, *John*, did no ways answer? Shall we suppose that *John* contradicted Christ, or is it not clear, that as Christ said that *John* was *Elias*, and that *Elias* was now already come, for a second time; so he also saith, after his death or second departure, he, *Elias*, was yet to come a third time, and then should restore all things? Was this fulfilled in that coming of *Elias* under that Dispensation and Name of *John* (which signifies Grace)? Or is it to this day fulfilled? Are all things restored? Oh how far is it from thence! Is he not then still to come? And is it to be wondred at, that the *Jews* should mean of this last coming of *Elias*, in which he should be the Restorer of all things, against the second coming of the *Messias*, seeing they understood all the Scriptures concerning that coming of the *Messias* to reign in glory; or that *John* knowing that they meant it of that coming, should say, *I am not Elias*; That is,

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I am not he of whom you enquire; or thoſe things you expect to be fulfilled in *Elias*, ſhall not now be fulfilled in my Perſon, who in this Diſpenſation am *John*, a Diſpenſation of Grace unto you, but not *Elias* or *Elijah*, that ſhall work thoſe great and mighty Miracles in order to the reſtoring of all things? Compare *Matt.* 11. 14. with *Matt.* 17. 11, 12. and ſee if it be not ſafer to take the words of Chriſt plainly as he ſpake them, than raſhly to overthrow the plain Literal ſenſe of them?

Qu. 48. Thoſe great and manifold promiſes given by God to the *Jews* and People of *Iſrael*, which were only to be fulfilled in the laſt days after Chriſts coming in the fleſh, and are not as yet fulfilled, did and doth not concern the whole Body of that People, even all the natural Branches; and not the Fathers only, with ſecluſion of their Children, nor the Children only, excluding their Fathers, but comprehending the whole ſtock and race of them, according to theſe words of *Peter*; *The promiſes are unto you, and to your Children.* And did not Acts 2. 39.

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the Prophets alſo thus propheſie, and particularly *Ezech.* 37. 25.

Qu. 49. Seeing that theſe promiſes are to have their fulfilling upon Earth, and that many or moſt of thoſe *Jews*, and *Iſraelites* are dead, to whom the promiſes belong; are they not to live again in the World, in order to the receiving the fulfilling of them?

Qu. 50. Seeing the Lord promiſed by *Moſes* unto the *Jews* of that time, That he would raiſe up unto them a Prophet like unto him, whom they ſhould hear, *&c.* which Prophet was Jeſus Chriſt, who was raiſed up of the ſeed of *David*, according to the fleſh, not till many hundreds of years after thoſe *Jews* were dead and gone; how could this be fulfilled unto them, except they ſhould live again in the Body, in the times of the Goſpel, to hear, and to learn of that great Prophet? And if this was only to be underſtood of their Children, or Poſterity, would not *Moſes* rather have ſaid, Unto your Children, or unto your Poſterity, than,

Acts 3. 22. 7. 37. Deut. 18. 15.

than, *Unto you, ſhall God raiſe up a Prophet like unto me?* And what matter of comfort could it be to them, to tell them of a great Bleſſing, their Children ſhould receive by a great Prophet that God ſhould raiſe up unto them, in which themſelves ſhould have no lot nor portion, but ſhould periſh in their ſins; as doubtleſs moſt of them of that Generation dyed in unbelief?

Qu. 51. When began theſe words of the Lord to *Abraham* [*in thy ſeed ſhall all the Nations of the Earth be bleſſed*] to receive their accompliſhment? Was it not after that *Chriſt, who* was that Seed, had *offered up himſelf to God, a Sacrifice upon the Croſs; for all the Nations of the World, giving forth commiſſion to preach this Goſpel to all Nations, that thorough faith in Chriſt Jeſus they might be ſaved?* And who are all theſe Nations, but the individuals of every Nation under Heaven, to whom the Bleſſing (thorough Chriſt) ſhould be offered? muſt not then all that dyed in all Nations in unbelief, once live again in the World in the Goſpel- Gen. 22. 18.

Goſpel-times, to have an opportunity of receiving that Bleſſing thorough him?

Qu. 52. How ſaid the Angel to the Shepherds at the birth of Chriſt, *Luke* 2. 10. *Behold I bring you tidings of great joy to all people, viz: That a Saviour is born unto you this day, which is Chriſt the Lord, in the City of David?* How (I ſay) is this good tidings of great joy to all people, except this Grace be ſo Univerſal as that all mankind, of all Ages of the World, are ſo comprehended there under, that they are thereby put into a poſſibility of Salvation thorough Faith therein? And again, How can this be, except all that ever have, or ſhall have, lived in the World, ſhall at one time or other have heard the ſame preached, or had it revealed unto them: even *Cain*, *Lamech*, *Eſau*, and the very worſt of Men not excepted, who dyed before Chriſt was offered up a Sacrifice for the ſins of the whole World?

Qu. 53. How muſt we underſtand

ſtand the words of *Paul*, Gal. 4. 1, 2, 3, 4, &c. *The Heir, ſo long as he is a Child differeth nothing from a Servant, although he be Lord of all*, &c. *But when the fulneſs of time came, God ſent his Son made of a Woman, to redeem them that were under the Law*? Do not theſe words import, that many who dyed before Chriſt came in the fleſh, and had not then attained redemption, were, after the fulneſs of time came, redeemed by Chriſt, as when, and not before, they firſt received the adoption of Children and the Spirit of the Son ſent into their hearts? and was it not of ſuch, whom the Apoſtle ſaid, *that they were held as Priſoners under the Law until the faith came.* Gal. 3. 23? And did not this (with reſpect to many, that knew nothing of this Faith) continue ſeveral hundreds of years, who therefore were to live again in the World, that this Faith might come unto them?

Qu. 54. Doth not the Apoſtle expreſsly ſay, *Rom.* 11. 26. *After the fulneſs of the Gentiles ſhall be come in, that all Iſrael ſhall be ſaved*?

and

and proveth it from one of the Prophets alſo, ſaying as it is written, Iſa. 59. 20. *The Deliverer ſhall come out of Sion, and turn away ungodlineſs from Jacob*? doth he not there, ver. 16. reaſon for the Salvation of all that whole Body of the People, ſaying, *If the firſt-fruits be Holy, ſo is alſo the whole Lump; if the root be Holy ſo are alſo the Branches*? Does he not ſay concerning thoſe very *Jews*, then living, who were Branches cut off, becauſe of their unbelif, who were Enemies as touching the Goſpel, for the *Gentiles* ſake; that even theſe were notwithſtanding, as touching the Election, beloved for the Fathers ſake, and that they ſhall be grafted in again? is it not then a ſtraining, and forcing of the Apoſtles words, from their genuine and natural ſence, to ſay, that it is not the Apoſtles meaning, that the *Jews* that then lived, and were cut off for their unbelief, ſhould, after many hundreds of years, live again, and be converted; but that he intends it only of their poſterity? For doth he not plainly write of thoſe then living? and do not his reaſons

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prove equally the Salvation of all of them, as well Fathers, as Children? and doth he not ſay in *Romans* 9. 4. *The adoption, and promiſes, and Covenants* belong unto them?

Qu. 55. How are thoſe words, *Rom.* 9. 27. [*Although the number of the children of Iſrael be as the ſand of the Sea-ſhore, yet a remnant only ſhall be ſaved.*] to be reconciled with thoſe alledged out of *Rom.* 11. 26. *All Iſrael ſhall be ſaved*; but by diſtinguiſhing the times: for at that time, and immediately after the death and Reſurrection of Chriſt, by the Miniſtry of the Goſpel, but a remnant only, or firſt-fruits were to be ſaved, and the reſt not till afterwards, when the fulneſs of the *Gentiles* ſhould be come in?

Qu. 56. How is *Paul* to be underſtood, where he ſaith, *Romans* 9. 6. *They are not all Iſrael, which are of Iſrael*? did he mean that none were *Iſrael*, but thoſe that believed, as is commonly thought? but why then does he call them, *Rom.* 11. 21. 24. *Natural branches*, that *were*

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cut off, because of unbelief, and say, *they shall be grafted in again*? calling them *Israel*, verse 25. 26? or does he not thereby signifie that there were some, who though born of Jewish Parents, yet were not natural Branches of the Antient *Jewish* stock, but the Souls of *Gentiles*, and that of the worser sort perhaps, which should not repent nor believe in Christ, though a reall opportunity should be given them thereunto? and was it not of these among the *Jews*, of whom Christ said, *it shall be more tolerable for Sodom and Gomorrha in the day of judgment, than this generation*? Mat. 10. 15. Mark. 6. 11.

Qu. 57. Is not the conversion *of Tyrus* propheſied of in Scripture, *Isaiah* 23. 18? shall not the people of *Tyre*, and *Sidon* live again in the World, to receive that opportunity of repenting, which Christ testifies, if they had had, they would have repented?

Qu. 58. Does not the *elder Son* in the parable, *Luke* 15. 28. signify the *Jews*; and the *prodigal* the *Gentiles*, at

at whoſe return to his Father's Houſe his Elder Brother was angry? And do not theſe words of the Father to the Eldeſt Son, *v.* 31. *All that I have is thine*, &c. ſignifie the Salvation of the *Jews*? Or how can theſe words be conſiſtent with his being reprobated, or finally rejected?

Qu. 59. Do not the 36th and 37th Chapters of *Ezekiel*, and many more Prophecies of the Old Teſtament, clearly hold forth the Converſion of the *Jews*, and People of *Iſrael* yet to come, even of the whole Houſe of *Judah* and *Iſrael*? And how can this be, except they come to live again upon Earth?

Qu. 60. Seeing after Chriſt had endeavoured to gather the *Jews*, and they would not; ſo that he ſaid unto them: *Behold your houſe ſhall be left unto you deſolate*, *Matth.* 23. 38. he yet ſaid unto thoſe very *Jews*, v. 39. *For I ſay unto you, ye ſhall not ſee me henceforth, till that ye ſay, Bleſſed is he that cometh in the name of the Lord.* Doth he not hereby plainly intimate, that after a long rejection, and deſo-

lation, they ſhould receive, embrace, and welcome him with all their Hearts, as coming in the Name of the Lord? Conſider it; for how can this be, except they ſhall have a time of living again upon Earth after that Deſolation.

Qu. 61. The *twelve hours* mentioned in the Parable of the Houſe-holder, *Matth.* 20. from *v.* 1. to 16. are they not twelve equal parts of time, from the beginning of the World, until the preaching of the Goſpel after Chriſt's Reſurrection: which, as hath already been noted, was the *twelfth* or laſt *hour*, according to the joint Teſtimony of *John* and *Chriſt*? Was not the Morning, or Sun-riſing of this day, or firſt hour, the firſt $333\frac{1}{3}$ years, the beginning of the World: Seeing the whole day was to contain twelve hours, or four thouſand Years? So that an hour being the twelfth part of the day, is to be the twelfth part of four thouſand years, that is, $333\frac{1}{3}$ years? Does not then the calling of ſome at the Sun riſing, ſome at the third hour, ſome at the ſixth, ſome at the ninth

ninth hour, ſignifie the ſeveral various Periods of Life, in which the ſame Soul had lived in their earthly Bodies? And thoſe that were called at the eleventh hour, were not they the Gentiles, who believed in Chriſt as ſoon as he was preached unto them, and *turned from their Idols, to ſerve the living God*? And *their ſtanding idle all the day long, until the eleventh hour*; does not this denote, their having lived, till then, in Vanity and Idolatry? And thoſe that had born the burden and heat of the day, were not they of the *Jews*, who murmured becauſe the *Gentiles*, that had wrought but one hour in the Vineyard, received the ſame Reward? Now if ſome of theſe *Jews* had not lived ſeveral hours in the day, that is, in ſeveral diſtinct Ages of the World, yea ſome of them near twelve hours, how could they ſay, They had born the burden, and heat of the day: And then, much leſs could they ſay ſo, if they had never lived in the World, and wrought in the Vineyard before, no more than the Gentiles, that were not hired till then? Yea, how can it be ſaid, that they wrought more than

1 Theſſ. 1. 9.

one hour, as the *Gentiles* had done? And do not theſe words of the Lord

v. 16. [*So the laſt ſhall be firſt, and the firſt ſhall be laſt: for many be called, but few choſen.*] import, that thoſe believing *Gentiles* which were called but the laſt hour, were really in God's account, as worthy, and ſome of them more worthy, than the *Jews*? Did not many of them more readily believe in Chriſt?

Matt. 8. 10. As the *Centurion*, of whom *Chriſt* ſaid, *I have not found ſuch Faith, no not in Iſrael.* And were not many of the *Gentiles*, the better *Chriſtians*, a more free, clear people, than the *Jews*, who, too many of them did ſtill cleave to their *Jewiſh* Rites and Ceremonies? Wherefore ſeeing they were as good as the *Jews*, and did in their *one hour* as much work, as the *Jews* in their *twelve hours* (who indeed all that time did effectually little, though to themſelves, they ſeemed to have done much) was it an unequal thing, or unjuſt with God, to give them the ſame Reward?

Qu. 62. Why is the time of Man's Life in Scripture ſtiled *an hour*, or as in the *Greek* ὥρα, which ſignifieth a Period,

Period, coming from ὁράω, to see? Is it not because God gives unto every Man twelve such Periods of Life in this World, which together, do make up the day of his Visitation, even as there are twelve hours in the day?

Qu. 63. Seeing as *Psalm* 90. *v.* 4. saith, That *one thousand years* is, in one sense, *as a day*, whereof an hour, or twelfth part is then $83\frac{1}{3}$ common Years, and in another sense, *as a watch of the night*, which contains three hours, which makes each hour to be $333\frac{1}{3}$ common years, doth not the *hour* in the former sense import the ordinary age of Man's Life? And in the latter sense, the twelfth part of the Time or Night (so termed as already observed *Qu.* 5) from *Adam* to the Death of *Christ*?

Qu. 64. But seeing the Age of Men in this World, is not always equal, some dying at sixty; some at fifty; some at twenty, and sooner, if in twelve times living in the World, a Man has lived a thousand years, though at some times fewer years than at other times; comes it not to one at last?

Qu. 65. Seeing the Apoſtle *Peter* giveth this for the reaſon, why the day of Judgment is ſo long deferred, 2 *Pet.* 3. 9. *viz.* That ſufficient time might be given for all Men to come to Repentance in, ſo that none might *periſh*: Is it not probable that the very Reaſon, why the *World* was to laſt ſo many hundred years after *Chriſt*'s Reſurrection, is, that all thoſe Souls, that had lived formerly in the World, and dyed without Repentance, before *Chriſt*'s Death, ſhould again live in the World, and have full time given them under the Goſpel-diſpenſation, to repent in and be ſaved? For if *Peter* had ſo ſaid with reſpect only to the Generation of Men then living upon Earth; might not the day of Judgment have come within leſs than an hundred years after that time?

Qu. 66. What long day is that, mentioned by the Apoſtle *Paul*, *Rom.* 10. 21. and by the Prophet, *Iſai.* 65. 2. *All the day long have I ſtretched forth my hands unto a diſobedient, and a gainſaying People*? Does not that *day* comprehend the whole time from the be-

beginning of the World, unto the preaching of the Goſpel, after the Reſurrection of Chriſt, and ſo ſucceſſively; for ſeeing all had not one beginning of their day, is it likely they ſhould have one end?

Qu. 67. Are not all the times after the Reſurrection of Chriſt moſt properly called *the laſt times*; becauſe all Souls after the Reſurrection of Chriſt, were ſucceſſively in the order appointed of God (and known only unto him) ending their Revolutions; ſo that ſome then living, when Chriſt roſe from the Dead, were in their laſt Revolution, others in their eleventh, others in their tenth, *&c.* and ſo every ſucceeding hour, or time of living, was to be unto many of them moſt certainly their twelfth and laſt?

Qu. 68. Wherefore doth the Author to the *Hebrews* take notice of this Expreſſion in *David*, ſo long after the People had fallen in the Wilderneſs, and God had ſworn, *that they ſhould not enter into his reſt*, Heb. 4. 7. Again he limiteth a certain day, ſaying in *David*, *To day*, after ſo long Pſal. 95. 7, 8.

a time, saying as it is said, *this day if ye will hear his voice, harden not your hearts*: Why (I say) saith he, *To day*, after so long a time, but to shew, that all that Tract of time from *Moses* to *David*, consisting of some hundreds of years, was but the continuance of one and the same day, which was further to extend to the Times of the Apostles?

Qu. 69. When God sware in his Wrath, That they who tempted and provoked him in the Wilderness, should not enter into his Rest; did he thereby intend to debar them from, (*viz.*) entering in, in all times to come? Or only at that time? And is not this latter the more probable Opinion of the two, and more consonant to the reasoning of the Author of that Epistle, and other Scriptures? For is it not said, *Hebr.* 4. 1. That *First*, they had yet day and time remaining, even long after *Moses*, in *David*'s time, and downwards to the Apostles. *Secondly*, That a Promise was left of entring into his Rest, even after that Provocation, the words in the *Greek* are indefinite: "Let us fear lest a Pro-

"mise

"miſe being left of entring into his "reſt, &c, by which they reſtrain that promiſe to us which the Spirit of God had left indefinitely, and as applicable to them as to us: the word [us] being not in the Greek, but added by the Tranſlators. Thirdly, Did he not promiſe, that he would make a new Covenant with the very ſame people, with whom he made the old, or firſt Covenant, even that whole houſe of *Iſrael*; and that all *Iſrael* ſhould be ſaved in the latter days, both Root and Branches, the whole Lump as well as the Firſt-fruits, Fourthly, It is not ſaid, *He* has *concluded them all under unbelief*, to that very end, *that he may have mercy upon all*, Rom. 11. 32. Which being a wonderful myſtery, he therefore cryeth out in the next verſe, *O the depth of the riches, both of the wiſdom, and knowledge of God*, &c.

Qu. 70. Does not this Hypotheſis admirably evince the equality of the ways of God towards the Sons of men, by which all that dyed in their ſins, in the early times of the World (who perhaps did then live ſeveral

ſeveral hundreds of years at one time) were again to live ſome time after, or about the time that Chriſt roſe from the dead? For ſeeing none did at one time live a full thouſand years, what they wanted of it at firſt, they might receive at laſt; And thus thoſe that live (now the Age of Man is ſo exceedingly ſhortned from ſeven, eight, or nine hundred years, to ſeventy, eighty, or ninety,) loſe nothing by it, becauſe they live as long at ſeveral times, as the other did at once? and is not this one probable reaſon, why men lived ſo long at once, in the firſt Ages of the World, *viz.* becauſe wickedneſs was not come to ſuch a height and increaſe, as afterwards? and conſequently that about the time of the flood, whenwickedneſs did ſo abound in the World, that many were cut off in their Youth, and ſtill dyed young; was it not their advantage ſo to do, ſeeing they were to live again? for when wickedneſs was come to ſuch a pitch in the World, if one had then known they ſhould have lived ſeven, eight, or nine hundred years at once; would they not have taken more heart,

heart, and boldneſs to have ſinned? Is not the Lords care and love towards mankind the more magnified in his ſhortning the life of Man? and is not his Wiſdom more diſcovered in having dealt with men, as Husbandmen, and Gardiners do, with their Herbs and Trees, tranſplanting them, and grafting them over and over again? and is it not partly upon this account that the Father is called the Husbandman in Scripture? Thus all that lived before Chriſt ſuffered in the fleſh (and dyed not in the Faith) coming to live again ſome time ſince, and all that have lived ſince, having lived formerly, all men ſhall have had the advantage of the former and latter Ages of the World to improve and advance in well-doing. And is it not very probable that all muſt have had generally a long time to grow up in the Field of the World, before they can be conſummated, and made perfect either in good or evil? And can ſo great and long a puniſhment, as the wicked are to expect at the day of judgment, come upon any, but ſuch as have been great and long ſinners,

who

who by a long continuance in ſowing and reaping many crops of the fleſh, ſhall have heaped up unto themſelves a great heap of treaſure of ungodlineſs and unrighteouſneſs, which in the end ſhall be *burnt with unquenchable fire*?

Qu. 71. Thoſe ungodly men of whom *Jude* ſpeaks v. 4. *Who crept in unawares, turning the grace of God into wantonneſs*, whom *Jude* ſaith *were fore-ordained unto condemnation*; and 2. *Peter*. 2. 1, 2, 3. that their *judgment now of a long time lingreth not, nor their damnation ſlumbereth*. Were not theſe the very ſame that were the falſe Prophets of Old? now living again, and acting the ſame wickedneſs over again? and do not thoſe terms import as much? becauſe they had now *denyed the Lord that bought them*, were not their old ſins charged upon them?

Qu. 72. Do not theſe words in the Song of *Moſes* [*Deut*. 32. 39. *I kill, and I make alive*: and theſe words of *Moſes*, *Pſal*. 90. 3, 4. *thou turneſt man to deſtruction, and ſayeſt, Return ye children of men*;] ſignify this Revolution, or Return of Souls, queried

ried of in theſe Papers, to live in the Body again? and not theſe words in ver. 4. [*For a thouſand years in thy ſight are as yeſterday, when it is paſt*, (or as it is in the margin, *when man hath paſſed them*), *and as a watch in the Night*:] ſignify (as hath been intimated Q. 12.) the whole time of the Revolution of the Souls of men, from firſt to laſt, to be four thouſand years, whereof each man hath in ſucceſſive intervals, a thouſand years to live in the Body: ſave only ſuch as dying in the Faith, after once having lived in the Body, do enter into reſt, and patiently wait until the firſt Reſurrection?

Qu. 73. Doth not *Solomon* teach this very doctrine of the Revolutions of Souls in *Eccleſ.* 1. 4, 5, 6. Where he ſaith, as in the Hebrew it is; *Generation paſſeth away, and Generation coming again till its revolution be finiſhed*? doth he not ſpeak that one and the ſame Generation cometh again, that was paſſed away? doth not the whole context, and all the ſimilitudes there uſed ſeem to atteſt it? For is it not the ſame *Sun* that goeth

goeth down, which returneth to riſe again? Is it not the ſame *Wind* that bloweth towards the *North*, that goeth round about and returneth by his Circuits? are they not the ſame *Rivers* that come from the Sea and return into the ſame again? and do not theſe following words ver. 9, 10. more clearly confirm this Doctrine, where he ſaith, *The thing that hath been, it is that which ſhall be*, &c. *and there is nothing that is new under the Sun*: and yet adds *v.* 11. *There is no memory of the former things*, &c. which laſt words do bind moſt of all, as will clearly appear: For how ſhall we underſtand them? was his meaning that there were no Records, no Chronicles, no Hiſtories, no Memoirs of things formerly done? No ſurely, for ſome Memory of things paſt there was in *Solomon*'s time. What remains then to be his meaning, but this, that though the men that then lived in his time, were the very ſame Generation of men that had lived formerly in the World: (For all before that day had begun their Revolutions, and none had ended them: as ſhall in its place be made appear) yet

yet they had no remembrance of the things, they had formerly done. In which saying, doth he not fully anticipate an objection very rife in every mans mouth against this Doctrine: *viz.* If men have lived formerly, why then is there no remembrance of former things? Is it not so appointed by God for mans good, that he shall not at present have remembrance of former things, till the time come, that the Books be opened, that every man shall call all former things, that he has done, to remembrance? Besides, of what Weight can this objection be to any man that shall consider, that even while we continue in the same life and Body, we have no memory at all of a many things felt, heard, seen, and acted by our selves, not only in our Child-hood and Infancy, but after we are come to years? How many do lose their memories by fits of sickness? How much more then, by passing thorough so great a change as the dissolution of Soul and Body, and the re-union thereof after a long intermission, by a corporal Regeneration, as being born again, and growing

ing up from the ſtate of Infancy, ſhall the memory of ſeveral things be obliterated?

Qu. 74. Do not the *four wheels*, and *four living Creatures*, each of which had *four Faces* in *Ezech.* 1. 6. ſignifie this revolution of Souls? Each Wheel containing the ſpace of a thouſand years; and the four Wheels making one great Wheel, or Revolution of four thouſand years, and each face containing $333\frac{1}{3}$ years; which yet is in all but twelve Revolutions, becauſe the laſt of one Wheel, is the firſt of another?

Qu. 75. The difference of grounds or ſoil mentioned by Chriſt in the Parable of the Sower, *Luke* 8. 5. where there were three bad Grounds and one good Ground, even before the Seed of the Goſpel-diſpenſation was ſowed therein? whence came that difference, or what was this good Ground? was it not the hearts of ſuch as had formerly lived uprightly, according to what was made manifeſt to them, although they had not the belief of the coming of Chriſt in the fleſh?

Qu. 76.

Qu. 76. Who were these *vessels of mercy* which God had before *prepared unto glory*, Rom. 9. 23? Were they not such as had had a being before in the World, in order to their preparation? or how, when, and where were they thus prepared before unto glory? and what people (said to be preparedfor the Lord) was it that *John* was sent to make ready, but such? *Luke* 1. 17.

Qu. 77. How are these words of Christ in *John* 4. 35. 38. to be understood; *Lift up your eyes, and look on the fields: for they are white already to harvest*, &c. *I sent you to reap that whereon ye bestowed no labour, other men laboured, and ye are entred into their labours*? Speaks he not here of the Nations prepared by former Dispensations to receive the Christian Faith? and of the Souls of many that had formerly lived in the World, even among the *Gentiles*, and Heathens, who having receivedthe Seed of wholsome

Doctrine, by means of ſome that had laboured amongſt them, according to the Diſpenſation of that time, were then as a ready harveſt for the Apoſtles to enter into and to reap?

Qu. 78. How are theſe words, *Rev.* 13. 10. to be underſtood; *He that killeth with the Sword, ſhall be killed with the Sword; and he that leadeth into Captivity, ſhall go into Captivity: Here is the faith and patience of the Saints.* Seeing we ſee many who kill with the Sword, do dye on their Beds? and many who lead into Captivity, remain to their dying days outwardly free? Do not then theſe words import, that they ſhall live again, and then have the ſame meaſure meted to them, which they did mete to others?

Qu. 79. Does not what is ſaid of the two witneſſes, *Rev.* 11. 6. *viz*: That they ſhould *have power to ſhut Heaven, that it rain not in the days of their Propheſying: and power over the waters to turn*

turn them into blood, &c. plainly ſhew, that theſe ſhall be *Moſes* and *Elias*? and did not Chriſt ſay, that *Elias* was yet to *come*, and *reſtore all things*? Alſo, wherefore did *Moſes* and *Elias* appear with Chriſt in glory at his transfiguration, but to ſignifie ſomething of this myſtery? that next unto Chriſt, *Moſes* and *Elias* ſhould firſt, before all others, ariſe from the dead, and aſcend into Heaven? and are not theſe the two, who are appointed of the Father to ſit on Chriſt's right and left hand in his Kingdom? and ſeeing the whole time of the Propheſying of theſe two witneſſes, and their ſlaying, falls under the ſixth Trumpet, and that towards the end thereof; is it not moſt clear, that the one thouſand two hundred and ſixty days of their Propheſying muſt be underſtood literally, and not of one thouſand two hundred and ſixty years, becauſe the whole interval of the ſixth Trumpet cannot contain ſo many years.

Qu. 80. Is not *John* the Apoſtle to riſe again to meaſure the Temple and Altar, and them that worſhip therein, *Rev.* 11. 1? and to propheſy again before many Kings, and among the people, Nations and tongues? and to declare, what was contained in that little Book, which was in the hand of the Angel, *Rev.* 10. 8? and what it was that the ſeven thunders uttered v. 4. which he was then forbidden to write?

Qu. 81. Does this Doctrine of the Revolution of Souls, to live again in the Body, give any incouragement to people, to delay their repentance, in hopes of living again in the World? or is not rather by the ſaid Doctrine (ſo as it is here inſinuated and qualified) all ſuch pretence cut off. Firſt, Becauſe, according to this Hypotheſis, it hath unto many been the laſt times, ſince the death of Chriſt; and this very preſent time ſtill is the laſt to many thouſands, who therefore can-

cannot be ſaved, if they, this time, dye in their ſins. Secondly, Becauſe any man, that now is called by God to repentance, that ſhall reject, and neglect that call, is judicially blinded of God, and given up to a reprobate ſence: ſo that if he ſhould live again and again, he cannot repent and be ſaved, but ſhall only thereby increaſe his damnation? would it not then be the height of madneſs in any man to poſtpone his repentance, on ſo ſlight and frivolous a pretence?

Qu. 82. Should not this Doctrine then, rather urge all men to haſten their repentance, ſeeing if they reſiſt the Spirit of truth in its gentle call, and tender ſtrivings in their hearts, now under the Goſpel-diſpenſation, and dye in that impenitent ſtate, they can no more repent, although they ſhould live again in the Body; even as many for ſo rejecting the ſame, in this life, are ſo given up into blindneſs and hardneſs of heart continually thereafter, and are to expect the full recompence of all their

ſinning againſt ſo long a day of mercy, and after ſo many Tryals, and Revolutions of life?

Qu. 83. What is the reaſon that God hath ſuffered the Devil ſo far to prevail over the Nations called Chriſtians, that under a profeſſion of Chriſtianity ſo many thouſands of them ſhould be ſo dark, blind, idolatrous, and wicked, that they ſeem incapable of any amendment or recovery, and that hath ſo continued now for above a thouſand two hundred years together? is it not as *Paul* ſaid, *becauſe, when the truth was made known to them, they received it not in the love thereof; for which God hath given them up*, even as at this day, ſtill *to believe lyes?* Is it not more conſonant to Scripture to believe, that theſe very Perſons did live in the firſt three hundred years after Chriſt's Reſurrection, during which time, yet, the light of the Goſpel ſhined in much Purity and Glory: For rejecting of which being judicially blinded, they have grown worſe and worſe?

2 Theſ. 2. 10, 11.

worſe? Is not this (I ſay) more conſonant to Scripture, than to ſay, that this blindneſs hath happened unto them only for the Sins of their Forefathers, even to the twentieth Generation: Seeing under the Goſpel diſpenſation, it was promiſed that the Children ſhould not at all bear the Iniquities of their Fathers, but every one ſhould die for his own iniquity, and under the Law it ſelf, that Viſitation was but to the third or fourth Generation?

Qu. 84. Seeing ſome under the Goſpel-diſpenſation are ſo hardned and blinded, that they cannot repent, and that perhaps in their tenth or eleventh Revolution, is it not apparent, though (according to this Hypotheſis, or Doctrine) God be ſaid to *endure* for ſome Years *with much long-ſuffering*, even *the Veſſels of wrath*, although he give them a very large part thereof (as all the time before and under the Law) to repent and amend in: As alſo a further opportunity under the Light of the Goſpel,

yet if once his goodneſs and Long-ſuffering under the Goſpel (which leadeth to Repentance) comes to be neglected and abuſed, the remaining part of that thouſand years of God's Long-ſuffering is unto ſuch, only in Judgment, to ripen them, as Tares in the Field, to be burnt; and to fit them for the greater Judgment and Condemnation? And muſt not all before the end of the World be perfected, or ripened in the good, or in the bad? And is it not for that cauſe that that time is called the Harveſt, wherein the Corn that is ripened muſt be gathered into God's Garner, and the Tares be bundled up, and caſt into the Fire?

Qu. 85. Seeing the Scripture ſaith, *Every one ſhall reap, what he hath ſown, and all ſhall receive according to the deeds done in the body, good or evil,* Gal. 6. 7. Rom. 2. 6. Is it not apparent, that all Children that dye in their Infancy, before they have wrought good or evil in that body, muſt either have lived before, or ſhall

live

live after, or both, if their twelve Revolutions, or hours be not finiſhed?

Qu. 86. The Apoſtle's Exhortation to the Believing *Gentiles* in his day, to *redeem the time becauſe the days are evil*, Epheſ. 5. 16. did it only reſpect the ten, twenty, or thirty years, which ſome of the younger ſort had miſſpent, and ſo were to redeem? Or had he an eye to a much longer Tract of time, even to many hundreds of years miſ-ſpent, when they formerly lived in the World, in Idolatry, and Paganiſm, compared to which, the reſt of the time they had now to live, although it ſhould be an hundred years, was but ſhort? And is not ſuch a Conſideration as this, a ſtrong Motive to perſuade, and ſtir up People to be diligent, to work out their Salvation with fear and trembling; and to mortifie the deeds of the body, ſeeing they have older ſins, and more innumerable to waſh themſelves from, than they are aware of. See *Rom.* 13. 11. 1 *Pet.* 4. 3?

Qu. 87.

Qu. 87. How ſaid *John* to the *Jews*, *Repent and amend, for now the Axe is laid to the root of the Tree*, Matth. 3. 10. was it not, *Firſt*, becauſe he knew it then to be the laſt hour or Revolution to many, who, if they did not repent, were now certainly to be cut off from any hope of another Opportunity in this World? *Secondly*, That from that time forward to the end of the World, it ſhould be the laſt hour, or Revolution to one part or other of Mankind, that ſhould then live. And *Thirdly*, Though to others it might be but the ſixth or ſeventh hour or Revolution, yet being called of God, under the Goſpel-diſpenſation, and refuſing, the Axe was to be laid to their root, and they at the time appointed to be cut down, and receive no more forbearance, as they did formerly under the Law, when all People were ſo far ſpared, that they had an opportunity to repent for all by-paſt Sins: Whereas when the Goſpel-diſpenſation came, who ſo did not then repent, but

but ſinned wilfully, after they had *received the knowledge of the truth, there remained no more ſacrifice for* their *ſin, but a fearful looking for of judgment*, Heb. 10. 26, 27?

Qu. 88. How is Chriſt ſaid to *enlighten every Man that cometh into the World*, that they may believe and be ſaved: ſeeing there are many born Fools, or Idiots, and poſſeſſed with a Deaf and Dumb Spirit; and yet are very unclean and wicked, and ſo dye? Doth not all Divine Illumination preſuppoſe and pre-require a Capacity of Underſtanding in ſome meaſure, in order to the improvement thereof, and without which it would be altogether fruſtraneous? Does it not hence appear then, that all ſuch as from the Womb have never had the uſe of their Underſtandings, have lived in former times, and been inlightned by Chriſt, but are now, for ſome extraordinary abuſe of their Underſtandings then ſignally puniſhed, ſuitable to their Crimes? And ſhall not all ſuch, if this be not their laſt John 1. 9.

laſt hour, or that the day of their Viſitation be not over, yet come to live again in the World, and have the uſe of their Underſtandings, and a Divine Illumination, as well as other Men?

Qu. 89. Why have the *Jews* and People of *Iſrael*, eſpecially the ten Tribes, for theſe two thouſand years and above, been puniſhed with a Rejection and caſting off; the whole time of which *Daniel* ſeemeth, *ch.* 8. expreſly to ſay ſhall be two thouſand three hundred years, *v.* 14. ſignified by ſo many Prophetical days? Is it likely that the ſin of their Fathers ſhould lie upon the Children, even beyond the twentieth Generation, when the Law extends it not beyond the third or fourth? Is it not then more agreeable to Scripture to ſay, that the whole body of that People lived formerly in the World, and every one of them actually ſinned in their own Perſons: for which then they have been ſo long and ſo ſeverely puniſhed? Is not this the ſeven times

times puniſhing, with which the Lord threatned them under the Law, for their Idolatry under the Kings of *Iſrael*, which continued three hundred and ninety years, in which ſpace of time all that People could live? And do not theſe ſeven times ſignifie ſeven hours, *viz.* ſeven times $333\frac{1}{3}$ years, that is, $2333\frac{1}{3}$ years, which is $33\frac{1}{3}$ years more than *Daniel* mentions, becauſe before the expiration of the laſt hour, or ſeventh time of $333\frac{1}{3}$ years, the Lord was again to ſhew mercy unto them?

Qu. 90. Is it not plain in the Scripture, that the Doctrine of the return of Souls to live in the Body was believed in the days of Chriſt, ſeeing *he asked his Diſciples* (as *Mark* 8. 28. and *Luke* 9. 19.) *Whom Men ſaid that He was?* and *they anſwered*, *That ſome ſaid, that he was John the Baptiſt, ſome Elias, others, one of the old Prophets?* and that among none of the worſt of Men, or ſuch as decryed him as a Deceiver? Did Chriſt reprove this Doctrine in it ſelf, as a wild

wild groundleſs fiction of the Rabbies fancy, as many now a-days may be too ready raſhly to do? Or does he only deny it to hold true in himſelf by his queſtion, *But whom ſay ye that I am?*

Qu. 91. When his Diſciples asked him, concerning the Blind Man, that was born blind, in *John* 9. 2. *Who ſo had ſinned, he or his Father, that he was born blind?* Do they not evidently ſhew, that they believed that he might have ſinned before, and that for his ſins before committed he was now born blind? As well as that this might have been a Judgment for his Parents ſins? And how does Chriſt anſwer their queſtion? Does he condemn it as a falſe Doctrine, in the general? Does he correct their Suppoſition as an Error? Nay, does he not rather confirm the Doctrine in general, as a truth, that ſo it might have been, by denying it to be ſo in this particular caſe; ſhewing them that there was a third Reaſon, which they thought not on, which he tells them

them was the particular caſe of this Man, *John* 9. 2. ſaying; *Neither hath this Man ſinned nor his Parents, but that the Works of God ſhould be ſhewed in him.* Does not this plainly intimate, that though this Man was born blind neither for any ſins his Parents had committed, who doubtleſs had ſinned; nor yet for any ſin, that he himſelf had committed, before he was this time born, yet that it might have been ſo, for one or both of theſe Reaſons?

Qu. 92. What is that *hundredfold*, which Chriſt promiſed, in *Matth.* 19. 28, 29. to give in the Regeneration, to all thoſe that left any thing in this World for his Name ſake (*when the Son of Man ſhall come in the Glory of his Father, and the twelve Diſciples ſhould ſit upon twelve Thrones*) and when ſhall that be? Does not this plainly relate to the thouſand years mentioned in *Rev.* 20? And why is that time called the Regeneration, but becauſe then all the Saints, which formerly lived, ſhall again be born into the World? *Qu.* 93.

Qu. 93. Seeing the Writer to the *Hebrews* in Ch. 10. ſaith expreſly, That the ſins of the People were not remitted, by all the Offerings, which they did offer up; but that they obtained that Remiſſion, thorough Chriſt's offering up himſelf; is it not very clear, that many, whoſe ſins were not remitted in the time of the Law, when they lived in the World many hundreds of years before Chriſt came, and ſuffered in the fleſh, had their ſins forgiven them, after he did ſo ſuffer, by their then believing in him? Doth not that Writer ſpeak that only concerning the carnal and unbelieving *Jews*, as thoſe whoſe ſins under the Law were not remitted? For who doubts, but that the Spiritual Believers in Chriſt to come, and in his blood, had their ſins as really forgiven then, as any ſince?

Qu. 94. How are theſe words *Hebr.* 11. 15, 16. to be underſtood; *And truly if they had been mindful of that*

that Country from whence they came out, they might have had opportunity to have returned; but now they desire a better Country, that is an heavenly? Of whom speaketh that Writer this? Of the Saints then living, or of the Saints departed? And what Country is this, out of which those Saints were departed, which they were so unmindful of, as not to seek any opportunity of returning thither again, but this earth, which is opposed to the heavenly Country? What is their departure out of this Country, but their leaving it by Death? And what the opportunity of returning (had they been mindful of it) but that of their living again in the Body on earth? And why were they so unmindful of it, seeing it was a Priviledge of all that had not dyed in the Faith, and Resignation unto God, but this, that they dying in the Faith and Resignation, had already attained that, which the others were to attain by Faith and Resignation in the future time of their living in the Body? Whence they could have no desire to return to the earth, until that time, that

the new Heaven and new Earth ſhould be come?

Qu. 95. How are theſe words to be underſtood, *Hebr.* 9. 27. *It is appointed for all men once to dye?* Do they hold forth, that none ever did, or ſhould dye more than once, as they ſeem to ſound, and are generally underſtood? How then did they dye again, whom the Scripture mentions to have been raiſed from the Dead? Did not they at leaſt dye twice then? Muſt not theſe words then have another, a deeper and leſs obvious ſenſe, *viz.* That at that time yet, there remained at leaſt to every Man (after Chriſt's appearance in the end of the World, and offering up himſelf a Sacrifice to put away Sin) to dye once, that ſo they might have the benefit of his Death, if through unbelief they made not themſelves unworthy thereof? And is not this the Reaſon, why he ſo immediately joineth theſe two together, *viz.* Chriſt's being manifeſted in the end of the World, to put away ſin by the Sacrifice

fice of himſelf, and all Men being appointed yet to dye once, *viz.* to ſignifie the ſuperabundant Wiſdom and Loving-kindneſs of God, in ſending Chriſt at that time to ſuffer, when no one Individual Soul had paſſed thorough its twelve Revolutions, as ſhall plainly be made appear? For if any had ſo done, how could his Death, to ſuch, have been of any effect at all to their Salvation, or to the aggravation of their Condemnation?

Qy. 96. As the former Query ſeems to aſſign the reaſon, why the coming of Chriſt in the fleſh was not to be later than it was; ſo we may query, why he came not ſooner? For the Lord doth all things in Counſel and Wiſdom, and to a certain end: ſome may ſay, might he not have come a thouſand years or more ſooner than he did really come? is not the reaſon hereof clearly rendred by the ſaid Writer to the *Hebrews*, *viz.* becauſe that then, and not till then was the fulneſs of Ages, which was the fitteſt time?

For did not God in his wiſdom, ſee fit, that Sin ſhould be permitted to abound, and come to its maturity in full ſtrength, before that Grace ſhould ſuper-abound? was it not fit, men ſhould be fully ſick, before the Phyſician ſhould be ſent unto them, that they might love and embrace him the more, when he came? Behoved it not that ſome ſhould be prepared for him by former Diſpenſations, and Miniſtrations of the Law and the Prophets, under which Diſpenſations they were, as the Apoſtle teacheth, but as Children, under Tutors and Governors, and not come to full Age? For even among men do children uſe to receive their inheritance till they are of full Age to improve it? But again, as a people was all along a preparing to receive Chriſt, when he ſhould come; ſo was there not a Body a preparing for him to come in, according to *Pſal.* 4. *A Body haſt thou prepared me.* And what Body was this? was it not the Seed of *Abraham*? and was it not requiſite or needful, that that holy Seed ſhould be as long in preparing for

for men, as they in preparing for him, whoſe preparation was only for their ſakes, as he himſelf ſaid; *I for their cauſe do ſanctifie my ſelf*? Again, was it not needful that he in whom all the Nations and Families of the Earth ſhould be bleſſed, ſhould have part of their fleſh and blood? Read the Genealogy of Chriſt in *Luke* 3. and *Matth.* 1. How he came of *Tamar* the Harlot, and of *Rahab*, and alſo of *Ruth* a *Moabitiſh*, and of *Pharaohs* daughter, that was Mother to *Rehoboam*? and for the ſame cauſe was he not to come out of the ſtock and kindred of all the other Nations of the Earth none excepted, that all might claim an intereſt in him, as truly as the *Jews*, he having taken the fleſh and blood of all the Children of Men, as well as of the *Jews*; ſee *Hebr.* 2. 14. and did not this require the fulneſs of time? Jon. 17. 19.

Qu. 97. What Land on earth is that mentioned in the fifth commandment, which is called *the firſt with promiſe*? is it not that new Earth

mentioned by *Peter*? and is that promiſe yet fulfilled? have not the days of all men been ſhort generally, ſince that promiſe was given.

Qu. 98. Why did the Writer to the *Hebrews* ſay, that *Abraham ſojourned in the Land of Promiſe, as in a ſtrange Country, dwelling in Tabernacles with Iſaac and Jacob*, as *Hebr.* 11.9? Was it not to ſignifie that he and they and their Seed are yet to enjoy that Land promiſed unto them? Or did they enjoy it then? ſeeing it is ſaid of all them that believed, that they died in the Faith, not having received the promiſes, confeſſing themſelves ſtrangers, and *Pilgrims* on the Earth?

Qu. 99. What promiſes are they, which they that dyed in the Faith, are ſaid not to have received? did they not enter into reſt, when they dyed? and are they not with the Lord? doubtleſs: yet do they not ſtill expect ſome promiſe to be fulfilled unto

unto them notwithſtanding? did not the Apoſtles alſo dye in the Faith, not receiving the promiſe? Doth not *John*, *Rev.* 20. tell us, what the accompliſhment of that promiſe is, even their living again a thouſand years, and receiving their reward under the ſeventh Trumpet, even all of them both ſmall and great, *Rev.* 11. 15, 16, 17, 18, 19?

Qu. 100. Does not *Paul* hold forth a twofold Reſurrection, 1 *Cor.* 15. *viz.* a firſt and a ſecond? does he not ſay, ver. 46. *the ſpiritual is not firſt, but the natural, and afterwards the ſpiritual*? again in ver. 47. does he not call *the firſt Adam* as he was before the Fall, *the earthly Man*? and *Chriſt* that never fell, *the Heavenly*? ſee ver. 48. Does he not ſay, that *as we have born the image of the Earthly; ſo we ſhall bear the image of the Heavenly*, ver. 49? But have any of the Saints yet born the image of the Earthly, as he was before the Fall? or rather are they not yet to bear it in the Reſurrection, when they ſhall live a thouſand years

on Earth? and all that time be further perfected, and prepared for the Glory that is to follow: even as *Adam*, had he not sinned, should have lived a thousand years, and been perfected for a future Glory?

Qu. 101. What is the first Resurrection mentioned, *Rev.* 20. 5. is it not the raising up of the Saints to live on Earth a thousand years after Antichrist and *Babylon* is finally destroyed?

Qu. 102. Does not the Apostle say, 1 *Cor.* 15. 51. *We shall not all sleep, but we shall be changed*, including himself, as well as others then living? Now how could *Paul* say, that he and they should be changed, and not sleep, if he had not expected with them to live again upon Earth in the flesh, *viz.* in such flesh as *Adam* had before the Fall, and thereafter to be changed?

Qu. 103.

Qu. 103. What is that better thing mentioned, *Hebr.* 11.40. which God had provided for us, that they without us ſhould not be made perfect? are not the Saints deceaſed already perfected, at leaſt, with a reſpect to a freedom from all ſin? and yet is there not however a greater perfection than this attainable? *viz.* to become more holy, and more and more repleniſhed with all Divine Virtues? And *Adam*, if he had not ſinned, ſhould he not have been further perfected? Even *Chriſt* himſelf, *who knew no ſin, was* he not (as to his humane Nature) *made perfect thorough ſufferings*, Hebr. 2. 10.

Qu. 104. Do not theſe words of *Paul* [1 *Theſ.* 4. 15. *We that remain alive unto the coming of the Lord, ſhall not prevent them which are aſleep,*] plainly import that firſt Reſurrection mentioned? Or how ſhould *Paul* remain alive unto the coming of the Lord, if he ſhall not be raiſed up

to

to live on Earth before that coming?

Qu. 105. Do not these words of *Paul* [*The dead in Christ shall rise first*, ver. 16.] hold forth the order of the first Resurrection in which the Saints who dyed first, shall rise first: the Prophets before the Apostles, and these before those that succeeded them; seeing in the second Resurrection they shall all be changed in a moment and twinkling of an eye, and all together ascend to meet the Lord in the Clouds, and so to be for ever with the Lord? Compare 1 *Thes.* 4. 16. 1 *Cor.* 15. 23. and *Dan.* 12. 13. only with respect to some Particulars, there seems to be an exception: For if *Moses* and *Elias* be the two Witnesses, they shall live again amongst the first, even in the interval of forty five years before the thousand years begin, about which time also the Apostle *John* is to live again, and measure the Temple, according to *Rev.* 11?

Qu. 106.

Qu. 106. Did not *Job* believe, that he ſhould live again in the fleſh after death, *Job* 19. 26. *viz.* in the firſt Reſurrection? yea, did he not believe that he ſhould enter again into his Mothers Womb, *Chap.* 1. 21? And why may it not rather be underſtood in its proper ſenſe of a Woman, than of the Earth, as commonly it is interpreted? and admitting the earth in a ſenſe to be our Mother, how ſhall ſhe bring us forth again? mediately, as now, by Women; or immediately without Women, which is moſt probable?

Qu. 107. Do not the new Heavens and the new earth, mentioned *Iſai.* 65. 17, belong to the time of the thouſand years to come, according to 2 *Pet.* 3. 13, and *Rev.* 21. 1? and is it not plain, that that ſhall be a State upon earth; ſeeing it is ſaid, *v.* 21. *They ſhall build houſes, and inhabit them, plant Vineyards, and eat the fruit of them*? v, 23. That they ſhall *not labour*

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in vain, nor bring forth fruit for trouble; for they are the ſeed of the bleſſed of the Lord, and their Off-ſpring with them? and v. 20. *There ſhall be no more thence,* or, from that time, *an Infant of days, or an Old Man, that hath not fulfilled his days.* Does not this plainly ſignifie, that there ſhall be Infants, but that they ſhall not dye in Infancy, but fill up their full age both Young and Old, *viz.* the age of a thouſand years? And where it is ſaid, the Child ſhall dye an hundred years old, does not this only relate to the Off-ſpring of the wicked, of *Gog* and *Magog*, that ſhall then alſo live upon the earth, and live longer than ordinary, *viz.* a hundred years, or more, and then dye?

Qu. 108. Thoſe Saints that ſhall in that day be born of Women, ſhall it be after the ordinary way of Generation? Or ſhall it not rather be after ſome other way to us hitherto unknown? Even as ſome do ſuppoſe, that if our firſt Parents had not ſinned, they ſhould have pro-

propagated after ſome more noble, and excellent a manner, than now is done?

Qu. 109. Thoſe Saints that ſhall then live in the World to enjoy that Happineſs, ſhall it not be only the Saints that had formerly lived in the World, except perhaps certain Holy Souls, never before inhabiting in earthly bodies?

Qu. 110. And if the Saints only, who had formerly lived in the World, ſhall then be born again into the World, muſt not all Generation and bringing forth of the Saints ceaſe a full thouſand years before the end of the World; and the ſecond Reſurrection, ſeeing all the Saints ſhall live at leaſt a thouſand years upon the earth?

Qu. 111. Who are thoſe Dead that lived not again till the thouſand years were expired? Shall they not be

be all ſuch, and ſuch only, as ſhall fully have ended their twelve Revolutions before, and yet dyed impenitent, and continued to the very laſt to oppoſe the truth, and perſecute the Saints? But as for all ſuch, as ſhall not have finiſhed their twelve Revolutions, before the thouſands years begin, muſt not they be born again to live and finiſh them?

Qu. 112. Shall not after the expiration of a thouſand years, namely within that little ſpace mentioned *Rev.* 20. 3. all the wicked and ungodly, who have finiſhed their twelve Revolutions, be then born again to live in the World? And are not theſe *Gog* and *Magogs* Army, the number of which (together with the addition (perhaps) of certain lapſed Souls formerly inhabiting earthly bodies in this World) is as the Sand of the Sea-ſhore, and ſhall they not be burned with fire in the conflagration of the earth at the end of the World? And after this deſtruction of their bodies by fire,

ſhall

ſhall not their Souls be tormented in Hell, for ages of ages, which is the ſecond Death?

Qu. 113. Shall not the *Millennium*, or a thouſand years begin in the year of the World five thouſand ſeven hundred and forty? ſeeing the Captivity began in the year of the World, by juſt account, three thouſand four hundred and forty; to which adding two thouſand three hundred days, myſtically ſignifying ſo many years, mentioned *Dan.* 8. 14. the whole makes five thouſand ſeven hundred and forty, which anſwers to the year from the Birth of Chriſt, one thouſand ſeven hundred ſeventy and ſeven?

Qu. 114. Shall not the ſame individual Bodies of the Saints (though many of them ſhall be turned to duſt) be raiſed again? For ſhall not every Seed have its own Body? And though it be not the ſame in quality and manner of being, yet ſhall it not

not be the ſame in ſubſtance? And is not this plainly implyed *Rom.* 8. 23. 1. *Cor.* 6. 13, 14.

Qu. 115. Seeing the Apoſtle ſaith, 1 *Cor.* 6. 13, 14. That *Meats are for the Belly, and the Belly for Meats, but God ſhall deſtroy both it and them: That the body is not for Fornication, but for the Lord, and the Lord for the body*: does he not here plainly diſtinguiſh betwixt the belly which is to be deſtroyed, with the Meats that are for it; and the body, which is to remain for the Lord, and the Lord for it? What is the Belly then for which the Meats are, which ſhall be deſtroyed, and the Meats with it; but the Appetite and Deſire, which in Heaven ſhall ceaſe? Again, ſeeing he ſaith, *v.* 14. and God hath alſo raiſed up the Lord, and ſhall raiſe us up by his power, does not this plainly import, that the Apoſtle believed, that the ſame body in ſubſtance, which dieth, ſhould be raiſed again? Which body, *v.* 15. he calls the Member of Chriſt: Or elſe of what force

are

are his Arguments, if altogether another body in ſubſtance, ſhould be given us in Heaven? Where then is the difference betwixt the body and the belly, and Meats which are to be deſtroyed, if the body muſt alſo be deſtroyed?

Qu. 116. Seeing it is generally acknowledged by all, that own the Scripture, that the Saints, who ſhall be living at the coming of the Lord, ſhall aſcend into Heaven, in thoſe very bodies for ſubſtance, in which they lived upon Earth, why ſhall we not believe that all the Saints ſhall have their own bodies, as well as ſome of them? Seeing all had the ſame Faith and Hope, and the Reward for ſubſtance, is to be the ſame to all?

Qu. 117. Seeing it is generally acknowledged by all Chriſtians, that there ſhall be a Reſurrection of the

Dead, and that the Dead ſhall be raiſed at leaſt with ſome kind of body, which God ſhall give as it pleaſeth him: And ſeeing we read in Scripture that God doth all things by the Counſel of his own Will (not ſimply and merely by Will, but by the Counſel of his Will) acting in all things as an intellectual being, that doth nothing in vain, but every thing to ſome end? What is the reaſon why that body, which in the Reſurrection ſhall be given, is given, rather than ſome other body? For to ſay that this comes to paſs by chance, and not for any reaſon, ſeems moſt unreaſonable? And can any reaſon be found, but that which determines it peremptorily to be for ſubſtance; I ſay, the ſame Body, in which the Soul lived here upon Earth, and is not this the reaſon, even becauſe that body, and not a ſtrange body, did partake with it, in its Sufferings and Afflictions, and alſo ſerved and praiſed the Lord together with the Soul, and was the Temple of the Lord,

Lord, as well as the Soul? Is not this then the reaſon, wherefore it is now raiſed up together with the Soul, to be glorified with it, and partake in the Reward, as it did in the Obedience, Suffering and Service? And does not this equally prove the Reſurrection of the wicked, and that in the ſame bodies for ſubſtance, in which they formerly lived, to partake with the Souls, in Puniſhment, as they did in Sin, Pleaſure and Diſobedience?

Qu. 118. How is that compariſon to be underſtood, 1 *Cor.* 15. 37. Betwixt the Reſurrection of the Body and the riſing of the Corn, after it is ſown; where he ſaith; Thou ſoweſt not that body that ſhall be, but bare Grain, and God giveth it a body, as pleaſeth him, and to every Seed its own body. Does this Compariſon hold in all reſpects, or only in ſome? If in all, then ſhall there not inſtead of one body that is ſown, many Bodies riſe, and thus

every Man ſhould riſe with many bodies of diſtinct forms and ſhapes? And is not that abſurd? If the Compariſon hold but in ſome reſpects, then which are the reſpects in which it holds? Are they not theſe which follow. *Firſt*, That as Wheat ſown brings forth Wheat, and ſo every Grain its own kind; ſo the body of Man, the true body of Man. *Secondly*, As what is ſown conſiſteth of two parts, *viz.* The pure ſubſtance of the Kernel, or Grain, which moſt properly is the Body, and the inner Husk or Shell that containeth it: The firſt of which does really riſe again, and becomes at leaſt a part of the new body, but the other more groſs part either remaineth in the Earth, or it riſes, but falls off to the Earth, and at laſt turneth to Earth (which thing is demonſtrable in Grains of ſeveral ſorts) ſo the body of Man hath in it two parts anſwering to theſe two in a grain of Corn: One part more ſubtil and refined, which rather cleaveth to the body, than is a part of it. Now this groſs part

may

may be ſaid, indeed, to have no ſenſe, or feeling, of what belongs to a Man, no more than a piece of red Earth or Clay, which yet makes up a great part of the viſible bulk of that which is commonly called the body of Man; Does not then all that which is properly the body of Man, even all the Animal or ſenſitive part of it riſe again in the Reſurrection, leaving behind (as no part of Man's body properly) all that is unſenſitive, and inanimate, even as the Grain rejects, and leaves the Huſk to corrupt and turn Earth? *Thirdly*, As that which riſes is the ſame ſubſtance that is ſown, but has more added unto it, whereby it is increaſed in ſubſtance: ſo the body of Man in the Reſurrection, as it ſhall retain all that was proper unto it, and want nothing thereof; ſo ſhall it have more added unto it, than formerly: And do not theſe words of the Apoſtle plainly import as much? God giveth to every Seed its own body, and he giveth it a body, as it pleaſeth him, *viz.* a new body is ſuperadded, which being

joined with the other part of the former body, makes it not up an intire body? Even as the Womans body, being made out of the Man's body, to make an intire Womans body, had more belonging to it. *Fourthly*, That as the grain of Corn that is ſown naked ariſeth not naked, but cloathed with ſomewhat new, that it had not before, which looks more freſh and lively: So the body of Man ſhall not ariſe naked, but, as the Apoſtle ſaith, cloathed upon with the Heavenly and Immortal, Spiritual and Incorruptible body, by which, the body, which is naturally Mortal, is made alſo Spiritual, Heavenly, Immortal, and Incorruptible, through its participation of that more excellent body, which it ſhall receive from God, according to the words of the Apoſtle; *This Mortal ſhall put on Immortality, and this Corruption ſhall put on Incorruption.* And elſewhere: *We have an Houſe not made with hands, eternal in the Heavens, for therefore we ſigh, deſiring to be cloathed with our Houſe which is from Heaven*; not

that

that we would be uncloathed, but cloathed upon, that Mortality might be ſwallowed up of Life! 2 *Cor.* 5. 1, 2, 3, 4. Now do not many in treating of the Reſurrection, fall into Extreams in this particular, not fully conſidering *Paul*'s words; ſome pleading only for the riſing of the body, that Men have before they dye. Others altogether diſowning the riſing again of that body, and alledging that the body given at the Reſurrection, ſhall be altogether another body, differing in ſubſtance from the former? But ſhould not both theſe Extreams be avoided? And is it not more conſonant to Scripture to believe, that the ſame body for ſubſtance is raiſed up to life again, but not raiſed a naked body, but moſt beautifully and gloriouſly covered, and adorned with a Heavenly and Immortal body, that ſhall be its everlaſting Garment, and ſhall preſerve it for all ages of ages, pure and immortal as it ſelf is?

Q. 119. Of what Reſurrection

(of the First or Second) are these words of *Paul* to be understood, 1 *Cor.* 15.44. 53. *It is sown a natural* or *Animal, but it is raised a spiritual Body, and the mortal shall put on immortality*? is it not of the second Resurrection he speaks, because in the first Resurrection, the Body is still flesh and blood, a real *Animal Body*, but in the second is changed to be *spiritual and immortal*, by receiving the cloathing of the Heavenly Body aforesaid?

Qu. 120. Whence shall we receive that heavenly Body? shall we not receive it from Christ? who saith, *John* 11. 25. *I am the resurrection and the life, and behold I make all things new; and he that believes in me shall have everlasting life, and I will raise him up at the last day*? And have not they who have truly believed in him, *and eat his flesh and drunk his blood*, already the Seed of that Heavenly and immortal Body? according to 2 *Cor.* 5, 4, 5. *else why do we groan after it*? For how can we groan

groan after a thing, that, from a promiſe, we have no ſence of, no part of, no not ſo much as in a Seed?

Qu. 121. When *John* ſaid, *the Sea gave up its dead, and the grave and death gave up their dead*: what dead are theſe? are they not really the dead Bodies of men, which whereſoever ſcattered aſunder thorough the Elements and parts of the Univerſe, it is eaſy to the Lord, to gather together again, that all mankind that have formerly lived in the World, may at the end of the World, be living again in the ſame Bodies for ſubſtance, in which they formerly lived, even although they be not raiſed up immediately out of the Earth, as *Adam* was; but by generation or bringing forth, in ſome reſpect, as men now are, *viz. by Male and Female*? Rev. 20. 13.

Qu. 122. Seeing the Bodies of the Saints that ſhall be raiſed up, and glo-

glorified (ſo as to be made Heavenly, *ſpiritual and incorruptible*) are a real part of this Earth, (and that a conſiderable part of it) ſhall not then the other parts thereof, in their time and order, in the ſucceeding Ages and Worlds to come, be alſo glorified, and converted, or turned into the glorified Bodies of other Saints, which are to live in ſucceeding Worlds?

Qu. 123. If there be ſuch a Revolution of Souls, as is here queried about, why may there not alſo be a Revolution of Bodies, ſeeing the firſt matter, or ſubſtance of Bodies is incorruptible and is not annihilated, or evaniſhed?

Qu. 124. Does not the Soul, when it receives the firſt beginning of its Body in the Womb, by a Magnetical, or attractive Virtue draw into it ſelf the particles of its own former Body, whereſoever ſcattered in the whole Univerſe? Can any deny that a God can give unto the Soul ſuch Virtue, if it be but conſidered,

ſidered, that experience proves a wonderful virtue in ſome Herbs, Stones and Metals, by which they do attract ſuch and ſuch peculiar parts or particles of Bodies, and not others; whereof many examples might be given in Nature, of which I ſhall only alledge one for all, becauſe moſt known, *viz.* the Load-ſtone, which draws to it the duſt of Iron, ſcattered and diſperſed thorough the duſt or ſmall Particles of all the other metals, or other natural bodies, taking the one, and leaving behind all the other? Hence we ſee a wonderful Sympathy in things in the whole Univerſe, like drawing to its like: and every thing ſeeking and drawing to it its own. And that not only as to the kind of Species, but alſo as to the very individual Particles and Atoms, as we ſee in the Sympathetick Powder, which being but applyed to a bloody Rag, though it touch not the wound, yet cureth it; and in ſome Herbs, which at a diſtance do perform many cures without any viſible application, which certainly is by ſome ſecret and

invi-

inviſible attraction of ſuch peculiar individual parts, coming from that individual Herb, ſo or ſo prepared?

Qu. 125. Is not that a falſe and abſurd reaſon, which ſome alledge, why the ſame Body in ſubſtance, ſhall not riſe again, or be joined unto the Soul, to which it formerly had been joyned; *viz.* becauſe (ſay they) the Body is not a living ſenſible Principle, and ſo uncapable of any pleaſure or pain in the laſt degree, but only the Soul? and ſo the Body according to their Doctrine neither receives advantage nor happineſs by being glorified, nor unhappineſs, nor miſery by the Souls being tormented in it?

Qu. 126. Do not all the Creatures of God live in ſome degree? and are they not all capable of life more and more? can any dead or unliving thing come from him, who is life it ſelf? Or is any thing ſo dead, but it is capable of life? *Qu.* 127.

Qu. 127. Do not theſe words [*fear not them that can kill the body*] prove that the Body doth live, as in *Matt.* 10. 28. For if it do not live, how can it be killed?

Qu. 128. Seeing it is ſaid in Scripture, *that God quickneth all things*, is it not then plain, that all things do live? 1 *Tim.* 6. 13.

Qu. 129. How doth the whole Creation groan, and travel in pain for the Revelation of the Sons of God, if ſo great a part of it have nothing of life or ſenſe? and how ſhall it be delivered from the bondage of corruption and vanity, into the glorious liberty of the Sons of God? Or how was it ſubjected to vanity, not of its own will, or wilfully, if ſo much of it be inanimate, and void of ſenſe? and why are not theſe paſſages rather to be underſtood proper- Rom. 8. 20, 21, 22.

perly and really, than improperly, as ſome do take them?

Qu. 130. Seeing the whole Creation is to be delivered ſome time or other, does not this prove that there are many Worlds to follow one after another, that ſo all the Creatures may be delivered, ſeeing all ſhall not be delivered in this World, nor in that which is to come, according to *Mat.* 12. 32?

Qu. 131. Is it not by the ſecret hand of Gods juſtice, that ſome Creatures for their greater ſins are longer ſubject to vanity and corruption, than others?

Qu. 132. How is that common Opinion of infinite damnation for infinite Ages, and that not only in reſpect of Man's knowledge, but alſo of God's, conſiſtent with *Paul*'s Doctrine above mentioned, That every Creature ſhall be delivered?

Qu. 133.

Qu. 133. How did *John*, *Rev.* 5. 13. hear all the Creatures in Heaven and on Earth, and under the Earth, praiſing the Lord, and how is this conſiſting with damnation for infinite Ages, in the ſenſe above expreſt?

Qu. 134. Where does the Scripture ſay, that the damnation of the wicked is for infinite Ages, without all end?

Qu. 135. Is it not more ſafe, in cales of importance, to keep to plain Scripture words, which ſay, *Rev.* 14. 11. *The ſmoke of their torment aſcendeth for Ages of Ages.* Now does that term of Ages of Ages neceſſarily import infinite Ages, with reſpect to Gods knowledge? or is it only with reſpect unto all mens knowledge, who know not the time, when the torment of the wicked ſhall have an end?

Qu. 136.

Qu. 136. These words [*Ever, for ever, for ever and ever, everlasting, eternal*] have they not in Scripture various significations? when applyed to God, have they not another signification, than when applyed to any Creatures? seeing God's Eternity or everlastingness has no succession of time, but that of the Creatures has? Do not the words [*ever*] and [*everlasting,*] when applyed to the Creatures sometimes, only import a continuance unto the end of this or that Dispensation, and not always infinite Ages? as when the Commandments of the Law, or first Covenant, were injoyned to be observed for ever, that is till the coming of Christ, which did end that Dispensation?

Qu. 137. When in *Matth.* 25. 46. its said, that *the wicked shall go into Everlasting pains*, seeing the word is αἰώνιος, a derivative from αἰών, which signifies an Age, is it not more

more conſonant to Scripture to underſtand it of Ages of pains, ſeeing the Scripture in determining the continuance of thoſe pains, goes not further, than *to Ages of Ages*, εἰς αἰῶνας τῶν αἰώνων, *Rev.* 14. 11.

Qu. 138. Though the ſame word αἰώνιος, be there uſed to ſignifie the continuance of the happineſs of the Saints, as well as of the miſery of the wicked; yet is there any neceſſity in the World that therefore they muſt be taken in the ſame ſence, and thereby either the miſery of the wicked, even in infinite Ages, with reſpect to God's knowledge be made never to have an end? or the happineſs of the Saints to ceaſe after Ages of Ages? Seeing we ſee the ſame word uſed to things that are not of the ſame, but different continuance, as in the caſe of the firſt and ſecond Covenants both are ſaid to be for ever; and yet do we not ſee the firſt aboliſhed, while the ſecond nevertheleſs remains?

Qu. 139. Theſe words of Chriſt [*Verily thou ſhalt not go out, until thou haſt paid the laſt farthing*:] do they not import (as *Matth.* 5. 26.) that a time ſhall come, when that laſt farthing ſhall be paid? and when Chriſt ſaid, *He that blaſphemeth againſt the Holy Ghoſt, ſhall neither be forgiven in this World, nor in that which is to come*: do they not import, that in ſome other World, after this and that which is to come, ſuch great ſinners might find mercy with the Lord?

Matt. 12. 32.

Qu. 140. Theſe words of the Lord in *Iſai.* 57. 16. [*I will not contend for ever, neither will I be always wroth, leſt the ſpirit ſhould fail before me, and the Souls which I have made*: how do they conſiſt with the damnation of infinite Ages?

Qu. 141. Is it not the Nature, and end of God's vindictive juſtice,

ſtice, and indeed of all puniſhment, to aim at the good of thoſe that are puniſhed? is not the Nature of all puniſhment Medicinal? and ought not every Judge among Men ſincerely to love thoſe whom he condemns to puniſhment, and to aim at their good thereby? if God then hath placed this inſtinct of Juſtice in Men, hath he not the ſame infinitely more abundant in himſelf?

Qu. 142. If God be unchangeable, as certainly he is, can he abſolutely hate any of his Creatures, which once he loved? and if when he moſt ſeverely puniſhes his Creatures, he loveth them, is not then his puniſhing them an Act of Love, and conſequently Medicinal, or in order to their recovery? ſhall not then the fruit or end thereof, be the deſtruction of ſin, but Salvation of the Creature?

Qu. 143. Is not this motive (if Men and Women truly believe it) ſufficient to diſſwade, and deterr them from living in ſinning, *viz.* that if they continue impenitent in ſin, they ſhall be puniſhed for Ages of Ages, of which the underſtanding of Man knows no end? or is it needful to add, that they ſhall be tormented infinite Ages with reſpect to the knowledge of God himſelf? and what will the adding of that to ſuch as believe not, ſo much as the former avail, but to harden them the more againſt all belief of any ſuch thing? and if it were poſſible that any believing the former, ſhould be ſo deſperate and ſenſeleſs, as thereupon to preſume to defer their repentance in this life, were it not better to teach ſuch, that ſo to abuſe the great mercy of God, is an offence of that high Nature as doubtleſs it is; that it ſhall be puniſhed with many, and more ſevere ſtripes, than to tell them it ſhall never be remitted in no World,

World, nor in this, nor in the next to come, nor in any other ſucceeding to that? but ſuppoſe ſome ſhould be abandoned to ſo ſenſeleſs a mind, as to abuſe this Doctrine, what then? does it follow therefore, that it muſt not be preached? Do not many abuſe the Doctrine of Univerſal Grace, of free Grace, of Chriſts dying for them, and the Doctrine of God's long-ſuffering, to the hardening of themſelves, and continuing in their iniquities? and yet who would have theſe Doctrines not Preached to men? or did the Apoſtles fear, or forbear to preach the Grace of God, becauſe ſome turned it into wantonneſs, *Jude* 4?

Qu. 144. Seeing the Nations, to whom this Doctrine of infinite damnation is ſo much Preached, are ſo bad as we ſee, is it not to be feared, that too many rejecting this Doctrine, becauſe of the unreaſonableneſs thereof, do alſo reject, or at leaſt ſupect other Doctrines of

the Christian Religion, which are most true, because they are all asserted with the same confidence? for when one lye, or falsehood, which the understanding of Man unprejudiced, can detect, as in this case, is mingled in among other things, that are true, and urged with equal confidence, does it not prove an evil occasion to suspect and reject all?

Qu. 145. What inward evidence is there in the conscience, or Souls of Men for the truth of such a Doctrine, as that of damnation for infinite Ages, past all recovery? what Man hath the confidence to stand forth, and say, that he hath so clear an evidence, or Divine Revelation of that Doctrine, as he hath that God is angry with sinners, and punishes them with great, manifold and long continuing punishments, which is evident in the consciences, and Souls of all Men, though many would feign that it were not so, and do labour to reason

reaſon themſelves out of it, but in vain?

Qu. 146. Seeing Atheiſm ſeems to be the ſpreading diſeaſe of the Age: and Satan's ſingular deſign in the Nations amongſt men, to ſow this wicked Spawn, becauſe a time of more perfect Reformation ſpringing from the more abundant knowledge of God, is at hand; and ſeeing one of the common places or ordinary Themes of Atheiſtical Spirits, by which they inſtill Atheiſtical thoughts into their Aſſociates, is, by rendering the common Idea of God (from this conceit of infinite damnation) inconſiſtent with it ſelf: Thus, God is commonly (ſay they) ſaid to be Love, to be unchangeable, and to have loved all his Creatures, when he firſt made them, but that, becauſe they for ſome ſmall time did diſobey his commands, his love was turned into ſo abſolute and moſt implacable hatred againſt far the greateſt part of them, that he determined never to be reconciled to

them, but to damn them to Eternal puniſhment without all end. This Notion of God ſeems to them ſo harſh, and ſelf-contradictory, that they cannot imagine a greater impoſſibility. Seeing the caſe then is thus, is it not high time to examine this Opinion, and explode ſo great an occaſion to Atheiſm, as this Doctrine of infinite Damnation adminiſtreth to Atheiſtical Spirits? For, remove but this, and what hath the Atheiſt on that ſcore to quarrel that Ever-glorious Being about?

Qu. 147. Again, ſeeing this Doctrine many times raiſes ſo many ſcruples and doubtful reaſonings in many ſober-minded People, as I my ſelf have known to have had concerning the ſame; *viz.* how it can be conſiſtent with the Nature of God, who is Love and Goodneſs it ſelf, and unchangeably ſo, to puniſh a finite and temporal Offence with an infinite, and never-ceaſing puniſhment.

ment. Whereupon ſome have ſought eaſe to their Minds, in this Conceit, that the miſery and torment that comes upon the wicked, is only their own act, and no appointment or act of God. As a Man that runs himſelf wilfully into a Ditch that ſtands before him, to which he is no way neceſſitated, or caſt by any body elſe. But is not this a very falſe, unſound, and abſurd Notion, on the other hand deſtroying all juſtice in God, and diveſting him of all Will to puniſh Offenders; as if to puniſh for ſin, were as inconſiſtent with God, as to impel men to ſin, and utterly impoſſible to be his act? Whereas is not puniſhment for ſin, as really the act of God, as ſin is the act of the Creature? doth not God as effectually will it, as he does the recovery of the Creature out of ſin, and does it to that end? Seeing (I ſay) then, that this Doctrine becomes ſuch a ſnare even to tender minds, and is built upon no evidence of Scripture, nor of internal Divine Revelation, is it not bet-

better to disavow it, than to maintain it?

Qu. 148. Is it a sufficient ground for preaching this Doctrine, to conceit that it will terrify and affright
Job 13. 7. people from sin? Does God need any Lye of Man's making, to deter people from sin? Or shall we lye for God? Besides, Is it not clear that such as kick against the pricks of God in their Consciences, and labour by all means to extinguish the perfect sense of the just Wrath and Judgment of God, which they have upon their Consciences, because of sin, that such as have steeled themselves against all the dreadful threatnings contained in the Scripture, well and truly understood, against impenitent Sinners; is it (I say) not most clear, that such will be nothing moved by telling them of infinite Damnation, as daily experience shows, for that Doctrine is generally preached to them?

Qu. 149.

Qu. 149. If Men have no ſenſe at all or dread of God, will this Doctrine of infinite Damnation move them? If they have any ſenſe or dread of God, is it not better to tell them of the puniſhment that all impenitent ſinners ſhall moſt certainly undergo, in Scripture terms, and expreſſions, and with ſuch Aggravations, and demonſtration as will reach their Conſciences; than to do it in a way, that may tend to make them ſuſpect and reject the whole Doctrine of Damnation for ſin, as falſe? And is it like that thoſe that are not reclaimable by the fear of puniſhment, torment, and miſery unutterable, yea to Men inconceiveable for the intenſineſs of it, for ages of ages, or time infinite to the knowledge of Man, will be reclaimed by the other?

Qu. 150. Though the fear of puniſhment and wrath be a juſt and neceſſary Motive or means, which is to

to be uſed, to recal people from going on in their Iniquities, yet is there not another alſo, and that far more forcible and prevalent a Motive, and without which the former is of no uſe at all, that is, that of the Love and Mercy of God in Chriſt Jeſus? And where there is any true ſenſe or capacity of a ſenſe of Divine things, it is not a more winning and effectual way to gain upon Mens hearts, to inform them, that God is Love, and always loveth his Creatures, even then when he puniſheth them moſt ſeverely: That his love is ſtill the Fountain from whence all thoſe Puniſhments proceed, which are or ſhall be inflicted upon any of his Creatures: That the very end and deſign of God in them, is the final recovery of the Creature, which in its due ſeaſon ſhall be accompliſhed, becauſe God cannot be finally diſappointed, or his deſign be made of none effect: That it is impoſſible for any Soul ever to come out of its miſerable eſtate into favour, and peace with God, but by a real forſaking of all ſin, and returning

turning to a thorough Univerſal Obedience to all the Commands of God?

Qu. 151. What proportion of juſtice is there, between a finite or temporal ſinning, and an infinite and eternal puniſhment? I mean eternal in the moſt ſtrict ſenſe of infinite, innumerable ages, not only with reſpect to our knowledge, but with reſpect to the knowledge of God alſo, ſo that he himſelf knows not the end, or the number of the ages of the torment of the wicked? What juſt proportion (I ſay) is there betwixt finite ſinning, and ſuch infinite puniſhing? If it be ſaid, there is a proportion of ſtrict juſtice, becauſe the ſin is againſt an infinite Object or Being, and therefore it deſerves an infinite puniſhment, which is the moſt plauſible reaſon that is ordinarily brought, or indeed can be brought to palliate ſo great an Abſurdity: May it not be anſwered, that this pretence, when narrowly examined, will

will be found weak and impertinent? For if the proportion of Juſtice lay there, becauſe that ſin is againſt an infinite being, then not the leaſt ſin committed, and perſiſted in (being as well as the greateſt, committed againſt the ſame Infinite Being) is to be puniſhed (by that rule) not only infinitely, but in as infinite ſeverity both for quantity and quality of pain, as the greateſt ſin, even with the greateſt of torments, becauſe it is againſt the greateſt of Objects? But is not this falſe, and expreſly contrary to Scripture, which teacheth degrees of puniſhment, according to the degrees of the ſins committed? As in *Luke* 12. 47, *&c.*

Qu. 152. The Doctrine of Damnation for infinite ages, has it not too great affinity with the Doctrine of abſolute reprobation from all Eternity. For, ſeeing the Love of God is unchangeable, as God is, will it not follow, as they ſay, that God hated all theſe from all eternity,

nity, and never loved them, who ſhall be ſo damned?

Qu. 153. If the wicked ſhall know no end of their puniſhment, while they are in it, but it ſhall be altogether hid from their eyes, whether ever it ſhall end or no (as many now do believe it) ſhall not this be a moſt fearful and terrible aggravation of their puniſhment? And is it not truly enough ſaid to be everlaſting, yea, and endleſs with reſpect to the knowledge of God, who, and who alone perhaps knows the end of the puniſhment of every individual?

Qu. 154. If the word [ever] neceſſarily ſignifies that which is endleſs in all reſpects, why is it commonly ſaid in Scripture for ever and ever: As if there were one Eternity to follow after another; whereas in the ſtricteſt ſenſe, there is but one only *Eternity* or *Ever*; and where there is two, there both would be but finite? *Qu.*

Qu. 155. As there ſhall be endleſs Worlds after this World, ſo have there not been Worlds before this World, without any beginning to us knowable? And is not that of *Solomon. Eccleſiaſt.* 8. 11. moſt true; *That we cannot find out the works of God, from the beginning to the end?*

Qu. 156. Is it not very clear, that the making of this World, deſcribed by *Moſes*, Gen. 1. doth preſuppoſe another World before this, ſeeing there is no mention made *Firſt*, Of the Creation of Angels; *Secondly*, Nor of the Souls of Men, which yet are the principal Creatures of God. *Thirdly*, Nor of the Waters. *Fourthly*, Nor of the Darkneſs: But it preſuppoſeth them as præexiſtent? Nor doth *Moſes* any where ſay; That this World was immediately created out of nothing: And the Author to the *Hebrews* (11. 3.) expreſly tells us, *that the World*

World was framed, or fashioned *out of things that do not appear*. And therefore may we not conclude that, This World, described *Gen.* 1. is not strictly the World of Creation, but the World of Faction, or Fabrication, which is made out of Præexistent Principles formerly created, and that therefore this is called *Hasia*, or the Hasiatick World?

Qu. 157. Is it not more consonant to Scripture, that the Souls of Men have not their first being in this World, but do come into this World out of another: Because the Scripture calls them Strangers, and Pilgrims upon this earth; as *David* in *Psal.* 119. 19. also in *Psal.* 39. 12. saith, *I am a stranger in this World, as all my Fathers were.* Thus also all the Fathers that dyed in the Faith, confessed themselves Strangers and Pilgrims upon Earth, and sought the Country, to which they belonged, that is, the Heavenly, *Hebr.* 11. 13,

14, 15, 16. Now if the Souls of Men had had their firſt beginning in this World, would not this world have been their Country? For is not that properly ſaid to be a Man's Country, where he had his firſt being, and with ſecluſion of all others?

Qu. 158. May not *Peter's* Viſion, *Acts* 10. 12. ſignifie this thing, *viz.* that the Souls of all came down from Heaven, as his Veſſel was let down from Heaven, with all manner of living Creatures? And is it not hence that Men are ſaid to come into this world, *John* 1. 9. becauſe they come out of another?

Qu. 159. Is not the Soul of Man as ancient as the body? And is not the body confeſſed by all to be a Præexiſtent matter or ſubſtance?

Qu. 160.

Qu. 160. If Men had their firſt being in this world, would they not come into it more perfect than they do? Whereas all come into it very poor, naked, deſolate, and helpleſs: And many are born blind, deaf, dumb, and ſome Natural fools, and mad, poſſeſſed with unclean Spirits. Now is it not a great reproach to the Providence of God, that yields but too too much occaſion to *Atheiſts*, and Scoffers to diſpute againſt Divine Providence, for us to ſay, that God originally made thoſe Creatures ſo?

Qu. 161. Does it at all remove the difficulty, to ſay, as ſome do, that thoſe woful effects came upon *Adam*'s Poſterity for his ſin? For beſides that it ſeems unjuſt, and contrary to Scripture to continue ſo great a Miſery ſo long, upon ſo many thouſands for his ſin only, except they had been conſenting to it, and

and that they could not be if they had no being: Besides this I say, do we not see this Misery fall very unequally, some being born Fools, and Mad men, others with a large Capacity of Natural Understanding; Now how can this be only for *Adam*'s sin, in the Judgment of these very Men, seeing they say that all are equally guilty of it?

Qu. 162. Seeing we read in Scripture of those that have been transgressors from the womb, as also of those that were sanctified from the Womb, as *John* the *Baptist*, and *Jeremias*; whence cometh this so great difference? And can any be transgressors from the womb, simply or meerly for *Adam*'s sin, as some affirm? or rather are they not called transgressors from the Womb, because they had transgressed formerly and that those very transgressions did still cleave unto them, coming along with them into the World? and those who were sanctified from the

Isai. 48. 8. Gal. 1. 15, 16. Jer. 1. 5. Luk. 1. 15.

the Womb, had they not alſo formerly lived, and attained that ſanctification in the former life? For doth not God ſanctify Men, by working upon them, as they have the uſe, and exerciſe of their underſtandings, which children in the Womb ſeem not to have?

Qu. 163. Seeing Chriſt dyed for all men, did he not dye then for Infants dying in their Infancy? and have not all thoſe for whom he dyed been ſinners, one time or other, ſeeing he dyed for the ſins of the whole World, if then infants have been ſinners, have they not formerly lived and ſinned? or are any in God's account, ſinners, only for the ſins of another, without their own conſent; or are any in this account righteous, meerly for the righteouſneſs of another, without all conſent of their own, to become really ſanctified?

Mark 9. 21. *Qu.* 164. The Child that was brought to Chriſt poſſeſſed with a Devil from his Infancy, had it not formerly lived in the World? and was not this poſſeſſion, the fruit, or puniſhment of its former ſins? or can we ſuppoſe that the Lord would ever ſuffer the Devil to poſſeſs any innocent Man or Woman?

Qu. 165. Do all that dye in Infancy go to Heaven, ſeeing we perceive in ſome Infants very bad and perverſe inclinations? and if all that dye in Infancy go to Heaven, were it not an advantage for men generally to dye in that ſtate? But how can any go to Heaven unleſs they be ſpiritually regenerated, or ſanctified, which certainly all Infants are not; ſeeing *John* the *Baptiſt* and *Jeremy* are peculiarly recorded in Scripture as ſanctified from the Womb, which had not been, if that had been the ſtate of all from the Womb? Beſides, if all

Infants

Infants were from the Womb ſanctified and regenerated, would they not more commonly ſhew the fruits and effects of it, when they were come to ſome Age?

Qu. 166. Why is the Body of ſin, in men, called the old Man? is it becauſe it is twenty, thirty, years old more or leſs, as Men in whom it is, are Old or Young? or is it not rather ſo called, becauſe Men have been long clothed with it, even for divers hundreds of years, which they have formerly lived in the World?

Qu. 167. Seeing it is very clear in Scripture that death and other common and general miſeries of this life are come upon mankind, by reaſon of *Adam's* fall, is it not more ſafe to acknowledge that his fall was with the common conſent of all Souls that ſhould afterwards come into the World; and they did really ſin in him, and with him, by conſenting to his ſin, which they might do if they did

then really exiſt, although they were not yet become earthly Men, living in Earthly Bodies at that time?

Qu. 168. Does not this Doctrine, in theſe Queries pointed at, clearly open a way to ſolve all thoſe difficulties about that called Original ſin, with which ſo many of all ſorts, have been perplexed?

Qu. 169. How are we to underſtand theſe words, *Rom.* 5. 14. *But death reigned, from Adam to Moſes, even over them alſo who ſinned not after the ſimilitude of Adam's tranſgreſſion*? Does not this import that there were ſuch as ſinned not after the ſimilitude of *Adam's* tranſgreſſion, as the far greater part did? and is it not probable that theſe were thoſe few Souls, who conſented not to *Adam's* ſin, as doubtleſs that of the *Meſſias* never did, nor perhaps, the Souls of ſome excellent Men, as *Enoch*, *Abraham*, *Moſes*, *Elias*, &c. who yet ſubmitted to the common Law

Law of death, out of love to God and obedience to his will, as knowing that they ſhould receive a greater reward?

Qu. 170. Why is it ſaid, that *Death reigned from Adam to Moſes*? doth not the Apoſtle there by *Moſes* mean the Miniſtration of the Law, and firſt Covenant, which laſted even unto the Reſurrection of Chriſt: which Reſurrection of his put a ſtop to death's reign, inſomuch, that the Captain of our Salvation, the Lord Jeſus Chriſt has overcome death for us, and in our behalf, ſo that we are overcomers in him, and with him, and ſhall actually ſo be, in due time, in our own Perſons, by his Power; *who* hath *by* his *riſing again, brought life and immortality to light*, even outwardly, which during *Moſes* his adminiſtration was not ſo revealed? Rom. 5. 14. Hebr. 2. 10. 2 Tim. 1.

Qu. 171.

Qu. 171. Are not Men generally ſinners by *Adam*, as they are righteous by Chriſt? and therefore ſeeing none are righteous by Chriſt, but who believe in him, and conſent to his righteouſneſs, doth it not follow, that none have been ſinners, by *Adam*, but ſuch as have conſented to his ſin?

Math. 19. 14. *Qu.* 172. When Chriſt ſaid: *Suffer the little Children to come unto me, and forbid them not, for of ſuch is the Kingdom of Heaven*; did he mean all little Children, even thoſe that are very perverſely and badly inclined? is the Kingdom of Heaven of ſuch? or did he mean of ſuch, as thoſe were that were brought unto him, thereby denoting the peculiar good inclinations of them, unto Virtue and Piety, which we often ſee in ſome Children beyond others? and whence proceeds this difference, but from their former ſtate either in the Body, or out of the Body?

Qu. 173.

Qu. 173. What means the Pſalmiſt by thoſe fellows of Chriſt, *Pſal.* 45. 7. *Thou lovedſt righteouſneſs and hatedſt iniquity, therefore God thy God hath anointed thee with the oyl of gladneſs above thy fellows*? are not theſe thoſe that remained with him in Obedience, when *Adam* ſinned, not conſenting to his ſin, and ſo did not follow *Adam* in the tranſgreſſion, but followed the *Meſſias*, joyning to him, as unto their true head, and therefore were Anointed alſo: but he was Anointed above and beyond them all, as being far more worthy than they. Although theſe doubtleſs were great and eminent Prophets, when they came into the World, as *Moſes* and *Elias*, who are called *the two Olive-trees which ſtand before the Lord of the whole Earth*, that is, before the *Meſſiah*, as his Servants and Miniſters? Zech. 4. 3. 11. 14. Rev. 11. 4.

Qu. 174. What means that tranſlation of *Enoch*, in which it's ſaid, that Gen. 5. 24. Eccleſ. 44. 16. Heb. 11. 5.

that he ſaw not death? did *Enoch* not dye? did he then at that time become immortal? How does this conceipt agree with Scripture, which ſaith; *That Chriſt is the firſt that overcame death, and brought life and immortality* to light? and is therefore called *the firſt-begotten from the dead*; and *the firſt-fruits of the Reſurrection*, being the firſt that corporally entred into Heaven, as he, unto whom the preheminence in all things was to be given, *Col.* 1. 18? Muſt we not then rather think, that both *Enoch* and *Elias*, and *Moſes* alſo did really dye, though not after the ordinary manner of Men, ſo, as they did not ſee or feel the pangs of death, as men commonly do: ſo that at beſt, it ſeems but a prelude, or præfiguration of the Reſurrection?

Qu. 175. When is it that *Enochs* prophecy mentioned in *Jud.* 14. is to be fulfilled, *Behold the Lord cometh in thouſands of his Saints, to judge all men*, &c. Is not this to be

be fulfilled in the thouſand years which are to come? and why ſaith he, that *Enoch the ſeventh from Adam propheſied of ſuch?* Doth he not here point at ſome myſtery in *Enoch*'s being the ſeventh from *Adam*? *viz.* That it ſhould be in the ſeventh Age of the World, or ſeventh Millennium, that the Saints ſhould live the true *Enochian* life upon Earth, and afterwards aſcend into Heaven, and attain the true immortality, as he did in the figure, to which time the name *Enoch* (that is, *dedicated*, or *conſecrated*) doth very fitly anſwer?

Qu. 176. Shall not the Bodies of the Saints at the ſecond Reſurrection, be changed from Earthly and Carnal, to Heavenly and Spiritual, retaining nevertheleſs the ſelf ſame for ſubſtance, as it was upon Earth, though Heavenly, and Spiritual? or is it not as poſſible for an Earthly Body, retaining the ſame ſubſtance, to become a Heavenly and Spiritual Body, as for a Soul that

is

is Earthly to become an Heavenly Soul, though continuing the same Soul in substance?

Q. 177. Was not the Sabbath of weeks and of years under the Law, a manifest figure of the seventh Millennium, or Sabbath of the World? and do not all the other six days of the Creation, carry a manifest Analogy unto the other Millenniums of the World's Age, as the first to the first; the second to the second, &c. as might be easily deduced?

Qu. 178. The gathering of *Manna* on the sixth day, for that, and the seventh day, and the forbidding any to be gathered on the Sabbath day, what did that signifie? was it not this, viz. That all that was preparatory to the Millennium is to be done, before it begins; and that Men must have gathered the true *Manna* of Eternal life, before the Sabbath begins. that is, before these seventh thousand of years for after the

expiration of the six thousand years from the beginning of the World, no man shall be converted in this World?

Qu. 179. What is meant by those two days in *Hosea.* 6. 2. *After two days he will revive us, and the third day we shall live in his sight?* Doth he not mean after two thousand years, (according to *Psal.* 90. 4.) a thousand years for one day, which *Daniel* doth more particularly enumerate, *Dan.* 8. 14. saying, *That from the desolation of the sanctuary, to the time of the end, when it shall be cleansed, shall be two thousand three hundred days*, prophetically signifying two thousand three hundred years?

Qu. 180. If the Millennium, or thousand years begins about the year of the World five thousand seven hundred and forty, as is above intimated, shall not this make the whole time of the Saints reign with Christ a thousand two hundred and sixty years

is Earthly to become an Heavenly Soul, though continuing the same Soul in substance?

Qu. 177. Was not the Sabbath of weeks and of years under the Law, a manifest figure of the seventh Millennium, or Sabbath of the World? and do not all the other six days of the Creation, carry a manifest Analogy unto the other Millenniums of the World's Age, as the first to the first; the second to the second, &c. as might be easily deduced?

Qu. 178. The gathering of *Manna* on the sixth day, for that, and the seventh day, and the forbidding any to be gathered on the Sabbath day, what did that signifie? was it not this, *viz.* That all that was preparatory to the Millennium is to be done, before it begins; and that Men must have gathered the true *Manna* of Eternal life, before the Sabbath begins, that is, before these venth thousand of years; for after the

expiration

expiration of the ſix thouſand years from the beginning of the World, no man ſhall be converted in this World?

Qu. 179. What is meant by thoſe two days in *Hoſea.* 6. 2. *After two days he will revive us, and the third day we ſhall live in his ſight?* Doth he not mean after two thouſand years, (according to *Pſal.* 90. 4.) a thouſand years for one day, which *Daniel* doth more particularly enumerate, *Dan.* 8. 14. ſaying, *That from the deſolation of the ſanctuary, to the time of the end, when it ſhall be cleanſed, ſhall be two thouſand three hundred days,* prophetically ſignifying two thouſand three hundred years?

Qu. 180. If the Millennium, or thouſand years begins about the year of the World five thouſand ſeven hundred and forty, as is above intimated, ſhall not this make the whole time of the Saints reign with Chriſt a thouſand two hundred and ſixty years, ſeeing

seeing that reign shall continue to the end of the Word? and shall not thus, the day of Christ be equal to the night of Antichrist, each consisting of a thousand two hundred and sixty years, which put together make up seven mystical years? And shall not, thus, the Sabbath of the World begin two hundred and sixty years within the sixth *Millennium*, even as under the Law, the *Jewish* Sabbath began in the evening of the sixth day?

1260
1260
2520
36^{0}_{7}
2520

Qu. 181. Seeing the Saints shall be two hundred and sixty years coming into the World, one after another, is it not evident, that they shall not be raised up immediately, as *Adam* was, without generation, but be born of Women one after another, in the very order, in which they died? and does not this term of two hundred and sixty years seem enough for the bringing them forth into the World?

Mat. 22. 30. *Qu.* 182. When Christ said, *In the Resurrection they neither marry, nor are*

are given in marriage, &c. What Resurrection doth he mean? whether the first or the second? or doth he not rather mean both? for although in the first Resurrection the Saints are not in all respects ἰσάγγελοι, i. e. equal with the Angels, yet in that respect, wherein Christ useth the comparison they may be said to be so: *viz.* that as the Angels neither marry, nor give in Marriage, nor have any inclination to a carnal propagation, as betwixt Male and Female among mankind; so shall it not be thus with the Souls in the first Resurrection? or shall they die any more, *viz.* as men now dye? or shall they not rather be changed at the end of the thousand years, and their Animal Bodies made spiritual and immortal? yet, shall they not be born into the World of Women without Fathers according to the flesh, but having only Mothers, which shall be Virgins? and shall not the Saints thus be made like unto Christ their head in their birth, as in other respects, though

ſtill inferiour to him? and is it not moſt rational, and conform to the Scriptures, that ſo it muſt be?

Qu. 183. And when Chriſt ſaid unto the *Sadduces*, ſpeaking of the Matth. 22. 29. Reſurrection, *Ye err, not knowing the Scriptures, nor the power of God*, doth he not plainly import, that it is ſome where contained in the Scriptures of the Old Teſtament, how that the Saints muſt come into the World, ſo, as no more to be the Children of any Fathers after the fleſh, but onely to be the Children of God, their heavenly Father? and is not this imported in theſe words, *I am the God of Abra-* Matth. 22. 32. *ham, Iſaac, and Jacob, and God is not the God of the dead, but of the living*; For, to be their God, is not that to be their Father? and this promiſe, ſhall it not be accompliſhed in its full extent, until the ſaid Reſurrection, when they ſhall receive the Sonſhip, according to *Romans* 8.23,24.

Qu. 184. The life which the Saints ſhall

ſhall live upon Earth in that time, ſhall it not be a ſpiritual life, and that in the higheſt degree, that ever yet any of mankind did know? As when Chriſt did live upon Earth, and did eat and drink, was not his life altogether Spiritual and Heavenly?

Qu. 185. Is not that then a weak and abſurd objection, that ſome are ready to make againſt this Doctrine of the *Millennium*: That it makes the Saints deſcend from Heaven to lead a carnal life upon Earth, and to enjoy all manner of carnal pleaſures in abundance for a thouſand years upon Earth? Or may it not rather be ſaid, that their whole life and all the pleaſures and comforts they ſhall here enjoy, ſhall be altogether Spiritual, pure, and holy; ſeeing there ſhall not be the leaſt ſin, or diſorder in any of them, but the Spirit of Holineſs repleniſhing them abundantly, all ſhall be Spiritual, and ſpiritually injoyed?

Qu. 186. Shall not the Saints by coming down from Heaven to live on Earth a thouſand years, receive conſiderable advantage thereby? *viz.* be further perfected, and made more fit for the glory that is to come at the ſecond Reſurrection? and do they not deſire to be cloathed again with the Body they put off when they dyed, ſeeing it belongeth unto them, and is a part of them? and muſt they not be yet further perfected than hitherto they are both in Soul and Body?

Qu. 187. Is it enough that the Saints deceaſed, be waſhed or cleanſed from all ſins as now they are? muſt they not be yet further ſanctified, and leavened more and more into the image of God in Holineſs, Righteouſneſs, and Wiſdom? and is not this the advantage they ſhall receive, by returning into the Body again? ſo they ſhall but deſcend, that they may the higher aſcend into Glory

Glory at the ſecond Reſurrection? Beſides, has not the wiſdom of God ſeen fit that as the Saints ſuffered on Earth, ſo they ſhould here on Earth be Crowned, and receive an open reward in the ſight of their Enemies?

Qu. 188. How ſays *Paul*, that Prophecy ſhall ceaſe, and knowledge ſhall ceaſe, but Love or charity abideth? 1 *Cor.* 13. 8. when is this to be? is it not in that time, when the Saints ſhall be born again into the World? in which though from their Infancy, they ſhall have no more remembrance of their former knowledge than we now have of former things, yet they ſhall be ſanctified from the Womb; and the love of God, which is of a more permanent nature, ſhall more abundantly diſcover it ſelf in them even in their child-hood, while their knowledge ſhall remain, as a dead thing in them for ſome time, till excited and awakened by fit occaſions?

Qu. 189. What doth it ſignifie unto us, that our firſt Parents after tranſgreſſion were aſhamed? That the woman was to bring forth in ſorrow? That the foreskin of the fleſh in circumciſion was to be cut off? That a Sacrifice was to be offered up for Infants, when they were born? Do not all theſe things ſecretly ſignifie unto us, that if our firſt Parents had not ſinned, they ſhould have brought forth Children after ſome more Noble, and Excellent way of Generation than now?

Qu. 190. Shall not all things that belonged to the State of *Adam*'s happineſs before he fell, which now are unknown to Men (and amongſt other things that way of propagation) be reſtored to the Saints in the firſt Reſurrection, and that with a further increaſe of Bleſſings, ſeeing the eſtate which the Saints ſhall then enjoy,

ſhall

ſhall be the ſame with that of *Adam* in innocency. Or ſhall not that be reſtored to him, and all true Believers, and that ſo the end may be like unto the beginning; even as a Circle which ends where it begins? And after it, ſhall not the ſecond Reſurrection follow, and the Aſcenſion of the Saints corporally into Heaven? And ſhall not the Glory of this ſecond State incomparably excel the Glory of the former, even as far as the Image of the Heavenly doth excel the Image of the Earthly; and the ſecond *Adam*'s quickning Spirit doth excel the firſt *Adam*'s living Soul?

Qu. 191. Doth not this Doctrine much more commend unto us the Love, Mercy, and Long-ſuffering of God towards Men, than any other hitherto preached among Men. *Firſt*, In that it teacheth, that though God doth with great ſeverity, and moſt dreadful Puniſhments afflict the ungodly and

Impenitent, yet he doth not ſo quickly diſpatch them, and give them over to lie under ſo great wrath, as hath been ordinarily conceived; but giveth to all a long time, wherein he waiteth to be gracious. *Secondly*, In that, though the number of thoſe who ſhall be ſaved at the end of this World, ſhall be far the leaſt number, yet many more ſhall be ſaved, than commonly hath been believed, becauſe that many that died in their ſins, in the time of Ignorance, repented and came into favour with God, when they lived again in time of more light. *Thirdly*, In that our bleſſed Saviour and Redeemer hath not only looſed the Bonds and Fetters of ſins, that have held us ſome fifty or ſixty years, but alſo thoſe of ſome hundreds of years. In all which reſpects is not our Salvation and the Love and Mercy of God, and his Forbearance and Long-ſuffering in Jeſus Chriſt, much greater than we Mortals were aware of?

Qu. 192. If any ſhould alledge this Doctrine to be the *Pythagorean Metempſychoſis*, or Tranſmigration of Souls, long ago condemned by the Church: May it not be replyed by way of Query. *Firſt*, What Church that was that hath condemned it? *Secondly*, Whether it be enough to condemn a Doctrine, becauſe *Pythagoras* held it, if it were ſo? for did not *Pythagoras* hold divers Principles fully agreeing with the Chriſtian Religion? As the Immortality of the Soul, and its ſurviving the Body? *Thirdly*, Do not the Ancients report, that *Pythagoras* and *Plato* alſo converſed with the learned among the *Jews*, and read the Scripture of the Old Teſtament, out of which they did learn, or receive the beſt things, which they profeſſed? Which ſuppoſed, may he not have received this Doctrine of the Revolution of Souls from the *Jews*, or by reading the Scripture, though to it he hath ad-

added Conceipts of his own? For though *Pythagoras*, *Plato*, and many others of the most renowned Philosophers, as they were called, did hold a Revolution of Souls also into Mens Bodies, which was not the *Metempsychosis* or Transanimation, but a *Metensomatosis* or Transcorporation, as it is called, yet did their way of holding it also widely differ from the way here proposed: *First*, In that they held it to be only for a greater punishment that the Souls returned to live in the Bodies, whereas the Doctrine here proposed, though it deny it not in some sort to be a punishment; Yet it plainly importeth withal, that the great and principal reason of their return again into the Body, is, that they may repent, and amend their former faults, and so be saved by Faith in Christ from the Wrath to come, or otherwise to fill up the measure of their Sins, against the Wrath to come, and great day of Judgment. *Secondly*, Many if not most of them

did

did hold the ſaid Revolution to be an endleſs Labyrinth, not limitted to any certain number of times, in which reſpect *Origen*, and others of the Ancients diſputed earneſtly againſt them: Becauſe by their Doctrine the World ſhould always remain, as now it is, and Men continue to run infinitely round about for infinite Ages, in this Wheel of Endleſs Revolutions: And that all the puniſhment of them that lived vitiouſly, ſhould be to be ſent back again perpetually into the World. Which Conceit is moſt expreſly contrary to the Doctrine of the Scripture, which holds forth a great day of Judgment to be, wherein the Wicked ſhall be incomparably more puniſhed, than by any thing they can ſuffer in this mortal body. Seeing then that *Pythagorean* Doctrine, whether of the *Metempſychoſis*, or the *Metenſomatoſis*, is quite of another ſtrain and ſort than what from Scripture is propoſed in theſe Queries, Why ſhould it

it be rendred odious under that Name?

Qu. 193. But if any go about to ſay, That the Doctrine intimated in theſe Queries is the *Pythagorean Enſomatoſis*, at leaſt ſomewhat corrected, and reformed, and ſo accommodated to the Principles of Chriſtian Religion, I query, What Abſurdity is herein? Do not all Chriſtians in the whole World believe that the Souls of all Men, both good and bad, ſhall at the Reſurrection return to live again in ſome body or other? Doth not the Doctrine of the Reſurrection of the Body oblige us to believe this? If the Body ſhall be raiſed up, ſhall not the Soul be in that Body? And is not that as much the *Enſomatoſis*, as any thing propoſed in theſe Queries?

Qu. 194. If any ſay yet that the Chriſtian Doctrine of the Reſurrection.

rection of the Body is not the *Pythagorean Enſomatoſis*; I reply, No more is that propoſed in the Queries; yet doth not *Minutius Fœlix* argue againſt the Heathens, and for the Reſurrection of the Dead, from the Doctrine maintained by their own Philoſophers concerning the *Enſomatoſis*? Muſt not all Chriſtians acknowledge (if they will believe Scripture) an *Enſomatoſis*? And what is the Chriſtian *Enſomatoſis*, but the *Pythagorean Enſomatoſis* reformed? Or rather the *Pythagorean* is nothing elſe but the Chriſtian *Enſomatoſis* deformed, and disfigured? And what wonder, for did not the Heatheniſh Philoſophy disfigure, and deform other Doctrines of Chriſtianity, as well as this? Muſt they therefore be rejected thus by whole ſale? Or ought they not to be purged of thoſe Miſtakes, and reduced to the Primitive ſtreightneſs and ſimplicity? Beſides, has it not been already in part intimated, that there is a great difference betwixt the Doctrine

ctrine of the Revolution of Souls, as held by the *Pythagoreans* and all other Philoſophers, aud the ſame, as propounded by theſe Queries? *viz.* That they know nothing of the order here propoſed, but ſuppoſed, that a Man immediately after Death, or very ſoon after, was born again; which ſeems to have been the miſtake of *Nicodemus*, who was not altogether ignorant of this Bodily Regeneration: For it was a common Doctrine amongſt the *Jews*. But this ſeemed ſtrange to him, that a Man being Old, ſhould be born again, and that eſpecially of his own Mother, who muſt needs be much elder than himſelf, and ſo paſt Child-bearing, this (I ſay) that his Mother in that Condition, and Age, ſhould now bear him again, was that which ſtuck with him: As his words plainly intimate, John 3. 4. *How can a Man being Old, be born again? Can he again enter into his Mothers Womb, and be born again?* But the Doctrine propounded in theſe Queries,

ries, holdeth forth a clear and plain order, as touching the Corporal Regeneration, ſo that they that dye in their eighth, ninth, or tenth Revolution, *&c.* although they are to be born again, yet it's not to be immediately after their Death, but after ſuch a Period of time, or the expiration of that perfect hour, or Revolution which is $333\frac{1}{3}$ years, twelve of which hours make four thouſand years, which is the whole great Circle or Revolution, which is left to the diligent and ſerious examination of the Reader, whether it be not grounded upon clear Scripture?

Qu. 195. Although Chriſt in his preaching to *Nicodemus* aimed only at the informing him of the Spiritual Regeneration, or New Birth, yet in his Anſwer to *Nicodemus*, who by miſtake, underſtood him to ſpeak of the Corporal Regeneration (believed among the *Jews*) does he not ſufficiently, though indi-

indirectly, and but passingly, rather confirm, than condemn that Doctrine that was amongst them concerning the Corporal Regeneration, where he saith: That which is born of the Flesh is Flesh; as if he had said; Thou art mistaken *Nicodemus* to think that I speak of the Carnal Regeneration; No, that which is so born again is still but Flesh: But that which is born of the Spirit, is Spirit, this is the Regeneration which I speak of: Without which, let a Man never so often be born of the Flesh, being by virtue of that Regeneration still but Flesh, he cannot thereby enter into, nor see the Kingdom of God?

John 3. 12. *Qu.* 196. When Christ saith: *If when I tell you earthly things, ye believe not; how shall ye believe, if I tell you Heavenly things?* May we not suppose that this Corporal Regeneration (of the way and order whereof he found *Nicodemus* very ignorant, though believing it

it in the groſs) one of thoſe earthly things there meant? And does not this ſignifie, that the right and true knowledge thereof, though but an earthly thing, may be of great uſe, and very much conduce to the knowledge of the Spiritual Regeneration, which is Heavenly?

Qu. 197. Seeing that their Fathers were dead, and many of them without being ſpiritually born again, and yet were to enter into the Kingdom of God, by virtue of the Promiſe to all *Iſrael*; were they not to be Corporally born again, that ſo they might attain to the Spiritual Regeneration? And if ſo, is not then the knowledge of the Corporal and Earthly, in ſome meaſure, conducing to the knowledge of the Spiritual, and Heavenly Regeneration?

Acts 26. 18. Joh. 3. 3. Qu. 198. Why is Man's Converſion from ſin to Righteouſneſs, and from *Satan* unto God, called by Chriſt, a being born again? Is it not by way of alluſion unto the Corporal, or Bodily Regeneration? Does it not then neceſſarily follow, that the bodily Regeneration, in its kind, is as true and real, as the inward is in its kind? Or did ever Chriſt repreſent any Spiritual Myſtery, by a Metaphor, or figure of any thing, which was not natural it ſelf, but was a mere fiction, and no reality?

Qu. 199. When Chriſt ſaid; *The Children of the Kingdom ſhould be caſt out, Matth.* 8. 12. did he mean for ever, or only for a certain time or period? After which theſe very out-caſts ſhould be gathered again, and the Remnant of *Iſrael* be ſaved?

Qu. 200.

Qu. 200. Seeing the Doctrine of the *Enſomatoſis*, or Corporal Regeneration is a thing ſo earneſtly believed, not only by the *Jews*, but alſo by many of thoſe called Heathens, who judge that there is no other way for clearing the juſtice of God, or maintaining of Divine Providence, as *Plotine*, and *Hierocles* affirmed with divers others; Seeing it is to be corrected, reformed, and ſtripped of that diſguiſed and deformed ſhape, which many had put upon it, and is reducible to a frame and order, very ſuitable to the Principles of Chriſtian Religion. Yea, ſeeing it ſeems altogether neceſſary for the explaining of many obſcure places of Scripture, and to underſtand the chief Myſteries of the Chriſtian Religion, eſpecially concerning Chriſt's being an Offering for all Mankind, and giving Light to the People and Gentiles, after his Reſurrection; which formerly for ſo many Ages by paſt, had

Ephes. 5. 2. Luke 2 32. Matt. 4. 16. Luke 1. 79.

ſate in great darkneſs. Seeing indeed the great Goſpel doctrine of Univerſal Grace ſeems not ſo ſufficiently to be explained or maintained without it: Doth it not deſerve our ſerious Examination? And if upon Tryal it ſhall be found a Truth, is it not like to prove of great Service to the Converſion both of Jews and Gentiles, to whom the denial of this one thing with ſome others, is of no ſmall offence and Stumbling-block to many, both *Heathens* and *Jews*, who conclude the Divinity of the Modern Chriſtians, cannot be good, while their Philoſophy is ſo bad. Beſides, many Doctrines maintained by ſome Chriſtians, concerning Reprobation, Original ſin, Infinite Damnation, and the like, do give great occaſion to many, both *Jews* and Gentiles, to ſuſpect the whole Doctrine as falſe, and many of them do bleſs themſelves from the God of the Chriſtians, as being not the true God, but an Idol of their own making, whom they have ſo ſhaped and

and framed after their own dark and fooliſh Imaginations. Is it not then high time for all good and ſerious Chriſtians, to be awakened, and to conſider well, how they lay Offences in the way of the weak, and concern themſelves to remove them? And ought there not to ſhine forth among true Chriſtians, a more ſolid, and true Wiſdom, and Light, to clear the bleſſed Attributes of God's Goodneſs, Wiſdom, Juſtice, and Providence in all his Diſpenſations, and that much more abundantly, than either Infidels, *Jews*, or Heathens can offer? Or is it not a ſhame that any Infidels whether *Jews* or Heathens, ſhould have more wiſe and ſolid Notions, and Apprehenſions of the Supream Being, than many called Chriſtians have? And yet ſo it is, as to many ſo called at leaſt, who have ſo marred the lively Idea, and Image of that moſt Glorious Being with their fooliſh Imaginations, that it makes the very Heathens aſhamed to own any ſuch God,

God, as they hold forth, while themſelves that hold them, would not own ſuch a Man to be a good Man, that ſhould be and do, as many called Chriſtians ſay their God is and doeth?

FINIS.

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